Mennonite Pioneers

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MENNONITE PIONEERS

Official Home of the Mennonite Board of Missions and Charities
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MENNONITE PIONEERS

Biographical Sketches of Some of the Leading Men and Women in the Mennonite Church Who Have Served in the Institutions of the Church in the Home Land.

By

JOHN SYLVANUS UMBLE

Prepared under the Direction of the

MISSION STUDY COURSE COMMITTEE

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

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DEDICATION

To the memory of my maternal grandmother, Lydia (Beiler) Stoltzfus, whose devotion to the Amish Mennonite Church and to the noble German language laid the foundation for my study and appreciation of Mennonite Church History, this volume is affectionately dedicated.

PREFACE

In 1935 the Mission Study Committee of the General Sunday School Committee of the Mennonite Church selected the names of eight missionary pioneers of the Mennonite Church and requested that the writer prepare a book of biographies suitable for study in mission study classes. Subsequently they added the names of three other persons to the list. These eleven biographical sketches are arranged in chronological order, beginning with J. S. Shoemaker, born February 1, 1854, and ending with Arthur T. Moyer, born November 22, 1890.

The reader will observe that not all of the chapters in this book are of equal length. The data concerning some of the men and women whose biographies are contained in this book was much more easily gathered than that of others. Some led a more active life than others and the services of some extended over a longer period. A few were in fields of work that brought them into contact with most of the active leaders of the church. Some wrote books and many articles; hence their thoughts are preserved and made available for the research student. Others were engaged in many kinds of organizational activity which brought them into direct touch with many of the enterprises of the Mennonite Church. Then there were such who gave their lives just as unstintingly as those who were more widely known, but their sphere of activity seldom carried them more than a few miles from the quiet scene of their labors. Who is able to judge which will be accounted worthiest when the faithful ones gather before the Judge to receive their crowns?

Obviously a book of this kind is the work of many hands. Friends, relatives, and coworkers of those whose biographies appear in this volume have freely contributed facts, dates, incidents. Many of these contributors the writer has never seen. It has been delightful to become acquainted with them through the avenue of personal correspondence. The writer is deeply grateful to all these friends for their generous co-operation.

To a certain extent the author of this volume is the compiler and editor rather than the writer. When this project was first proposed to him in 1935, some members of the Mission Study Committee suggested that students in advanced classes in English composition might

assist in the project. These students did much of the earlier work of correspondence and of collecting data. Each of the following biographies is almost entirely the work of one person: Mrs. Paul Clemens (nee Mary Kaufman), of Lansdale, Pennsylvania, wrote the first manuscript of chap. i, "J. S. Shoemaker"; Richard King, of West Liberty, Ohio, that of chap. ii, "Abram Metzler"; Charles Neff, of Chicago, Illinois, chap. iii, "Melinda Ebersole"; Delilah Roth, of San Antonio, Texas, chap. v, "George Lewis Bender"; Georgia Ellen Loucks, of Scottdale, Pennsylvania, chap. vii, "J. A. Ressler", and chap. viii, "Levi Mumaw"; and Elizabeth Royer, of Orrville, Ohio, chap. ix, "Brother and Sister Christian K. Brenneman". Lester Hershey, of Pehuajo, F. C. O., Argentina; William Friesen, of Drug, C. P., India; Ruth Ebersole, of Elkhart, Indiana; and Paul Kaufman, of Peoria, Illinois, did much of the preliminary work of gathering material for chaps. iv, v, x, and xi, respectively. Mrs. Lyle Yost (nee Erma Martin), of Hesston, Kansas, and Miss Doris Stuckey, of Archbold, Ohio, have rendered valuable assistance in preparing the copy for the press.

In spite of the most scrupulous care, errors, no doubt, have crept into this volume. For all of these the author, whose name appears on the title page, is alone responsible. He hopes that his mistakes will not hinder the book from fulfilling its mission: To instruct and inspire the young people of the Mennonite Church and to help them to see God at work in their lives.

John Umble.

November 1, 1939.

THE GENERAL MISSION STUDY COURSE

The Mission Study Course Committee appointed by the Mennonite Board of Missions and Charities has outlined a course of study which includes books on India, South America, Africa, Rural Missions, City Missions, Biblical Basis of Missions, Personal Evangelism, and Missionary Biographies.

The present book is the seventh in a series gotten out or sponsored by the present committee. Previous titles, given in the order of their publication, are: "Our Neighbors in South America," by J. W. Shank; "Africa Calls," by Ada M. Zimmerman and Catherine Leatherman; "Studies in Mennonite City Missions," by Alta Mae Erb; "The Missionary Movement among Lancaster Conference Mennonites," by Ira D. Landis; "Exalting Christ in the City," by J. D. Mininger; "Our Mission Work in India," by M. C. Lehman. Later publications are to follow from time to time, to keep the course fresh and up to date.

The aim of this course is threefold: (1) to acquaint our people with the fields of service available to us and to impress them with the spiritual needs of the unsaved masses; (2) to help to equip our people as workers in the great harvest field of our Lord; (3) to help workers choose fields of activity for which they are especially fitted. We believe that the studies in this course will be of special value to our young people, and some are especially adapted to their needs, but any one may take the work with profit.

The different studies are arranged to cover approximately twelve lessons, with a recitation period of not less than forty-five minutes and not less than one hour's outside preparation. Weekly recitations are ordinarily to be preferred, but classes may be held as often as those concerned desire. Two courses may be covered at one time by having two recitation periods in the same evening, or, if desired, a unit of teacher training may be studied during one period and a mission study unit in the other.

The Committee has arranged to give, upon recommendation by the teacher of the class, a certificate of credit to each pupil who satisfactorily completes one book or unit of study, and will issue an attractively designed certificate to all who complete six or more ap-

proved studies or units in the course. For fuller information concerning the Mission Study Course write for descriptive circular to the publishers, Mennonite Publishing House, Scottdale, Pa.

Mission Study work has been greatly blessed in the past, and we trust that as the work is continued many people will avail themselves of this opportunity to secure valuable missionary information, to receive new zeal and inspiration to do mission work, and to fit themselves better to help to carry out the Great Commission of our Lord in giving the Gospel message to every land and creature.

Mission Study Course Committee.

SUGGESTIONS FOR READING AND STUDY

While this book may be read by the individual in his own private room or study, it will prove much more interesting and profitable if studied and discussed by a group. The group should appoint a leader whose duty it would be to direct the discussion, make assignments for supplementary reading and reports, and write for such materials as need to be borrowed from libraries and institutions. Following are a few general suggestions. The wide awake leader of a discussion group will find additional interesting material.

I. Supplementary Books

Mary Burkhard, *Life and Letters of Jacob Burkhard.*

J. S. Hartzler and J. S. Shoemaker, *Among Missions in the Orient and Observations by the Way.*

Hiebert and Miller, *Feeding the Hungry.* Story of relief in Russia after the World War.

India Missionaries, *Building on the Rock.*

George Lambert, *Around the Globe and Through Bible Lands.* Written by the first Mennonite to make a world tour.
India, the Horror-Stricken Empire. Story of the India Famine, 1899.

Ira D. Landis, *Missionary Movement Among the Lancaster County Mennonites.*

C. Henry Smith, *Mennonites in America.* General background material for studying Mennonite history.

Laban Swartzendruber, *The Child, A History of the Mennonite Orphans' Home, West Liberty, Ohio.*

M. G. Weaver, *History of the Lancaster Conference.*

Harry Weber, *History of Mennonites of Illinois.*

A. D. Wenger, *Six Months in Bible Lands and Around the World in Fourteen Months,* second American Mennonite to complete a world tour. Book contains the account of his visit to India Mission.

John C. Wenger, *History of the Franconia Conference.*

II. Supplementary Periodicals, Pamphlets and Articles

Mennonite Year Book and Directory.

Files of the *Herald of Truth, Young People's Paper, Gospel Witness, Gospel Herald, Christian Monitor,* and *Youth's Christian Companion.*

Special articles in the *Mennonite Quarterly Review.*

Annual reports of the India Mission in the "Mission Supplement" of the *Gospel Herald.*

Annual report of the Mennonite Board of Missions and Charities.

The Nightingale, an annual publication of the La Junta student nurses.

III. Additional titles may be found by consulting Harold S. Bender's *Two Centuries of American Mennonite Literature,* 1727-1927.

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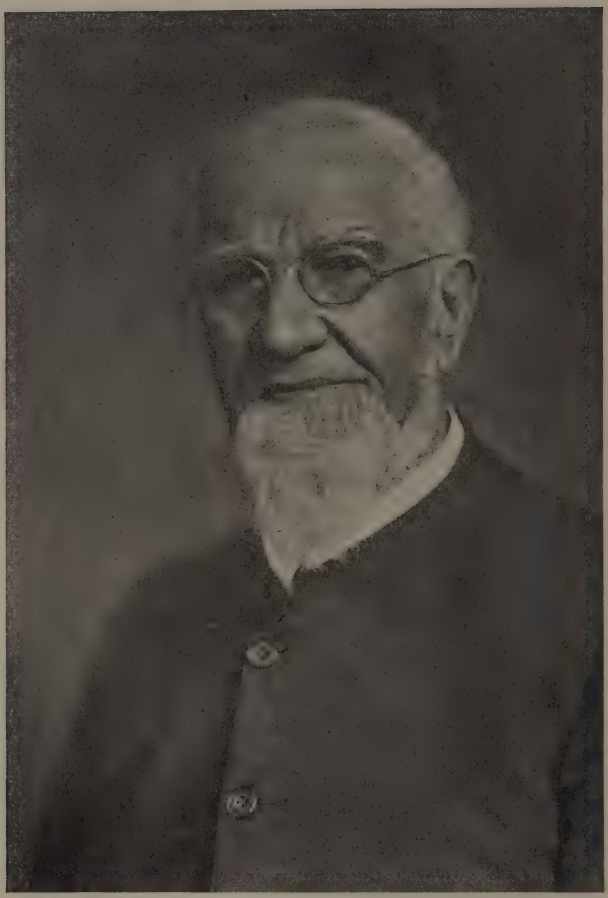


J. S. Shoemaker

Chapter I

JOSEPH SHELLENBERGER SHOEMAKER

Executive and Beloved Counselor

Into a cobbler's home in Philadelphia on February 1, 1854, was born a son who was named Joseph—a boy destined to become perhaps the best loved public man in the Mennonite Church. Two brothers and two sisters followed him into the home of Benjamin Shoemaker and his wife. Benjamin Shoemaker was born in Montgomery County, Pennsylvania, on March 3, 1825. He grew to manhood near Stone Hill, close to the Franconia Church. Mrs. Benjamin Shoemaker, formerly Veronica Shellenberger, was born on August 10, 1830, in Juniata County, near Richfield, Pennsylvania. For three years this young married couple lived in the city of Philadelphia where Benjamin Shoemaker worked, principally at the cobbler trade. In 1855 they moved from Philadelphia to Covington, Ohio, where the father spent several years in manufacturing brooms. Perhaps it was here that young Joseph learned this trade which he was later to follow during many of his winters.

Ancestors

In 1858, when Joseph was four years old, the Shoemaker family took up farming on a farm four or five miles from Covington. The family followed this occupation for many years. Four years later they moved to Randolph County, Indiana, near Union City, where they had purchased forty acres of land. Within six months they sold this farm. At these places in Ohio and Indiana,

Benjamin Shoemaker's health was poor. Since his wife's parents lived in Illinois, Benjamin and his wife moved on to that state, and in the autumn of 1863, they were living in Stephenson County, Illinois, six miles northeast of Freeport. Here his health improved and here they continued to live until they were called to their eternal home.

The first school which Joseph attended was in Miami County, Ohio, and the second, in Randolph County, Indiana. In Stephenson County where he attended two grade schools Joseph finished his schooling. His education was limited to the grades. He never had the privilege of attending any advanced institutions of learning in his boyhood days. But he enjoyed his schoolwork and was especially interested in reading, writing, spelling, mathematics, geography, and history. His desire was to attend high school to prepare to teach, but his parents were not in sympathy with this aspiration.

Education

Joseph was much interested in spelling, and he took part in many spelling contests. When he was a young boy, he was also interested in learning to sing. The first song he learned was "Come, Thou Fount of Every Blessing." His father had offered him one dollar if he would join the class and learn to sing one tune. He joined the class, paid the tuition and failed to win his dollar. But failure he could not accept; later he not only learned to sing that one tune, but conducted singing classes of his own!

In the community near Freeport, Joseph grew to manhood. Although he changed residences several times, he lived in the same community for some seventy years and in the village of Dakota for a few years over a decade.

Bro. Shoemaker stated that his parents had been received into church fellowship in Juniata County, Pennsylvania, soon after they were united in marriage on January 27, 1853. (They lived here before moving to Philadelphia.) Uniting with the Church after marriage was the custom in most Mennonite communities during the early part of the nineteenth century, and even later. After his marriage to Elizabeth S. Brubaker on December 6, 1877, Bro. J. S. Shoemaker and his wife affiliated themselves with the Freeport Mennonite Church. They were baptized in the spring of 1878, Bishop Henry Nice of Morrison officiating.

Christian Training

Since he had been reared in a Christian home and by God-fearing parents who gave "all diligence" to teach and train their children in the way of truth and righteousness, it is small wonder that he was an active church worker. From earliest childhood and during his youth he attended Sunday school and preaching services regularly when the weather and other conditions did not interfere. As he himself wrote: "Furthermore, the study of God's Word and committing certain portions of it to memory: these all had their effect in helping him [J. S. Shoemaker] to surrender himself to the Lord, both for salvation and Christian service." When he was about eleven years old, he attended Winneshiek Sunday School, which was held in a schoolhouse for two or three years. Later he went to Silver Springs. These were not Mennonite Sunday schools, but were conducted by people of the community. Here, as in many of the early Sunday schools, prizes were given for memorizing a certain number of verses and chapters. Joseph at one time received a beautiful Bible as a prize.

Since he grew up in an agricultural community, he naturally became a farmer and was interested in that work for about twenty years. The making of brooms occupied much of his time during the winter months of his early married life. Throughout these same years Bro. Shoemaker was engaged in the poultry business; he raised only purebred fowls, including turkeys, geese, ducks, and sixteen varieties of chickens. He advertised extensively in various publications. Because this poultry enterprise required so much time, he disposed of it soon after he was ordained to the ministry in order to give more attention to the Lord's work.

Even prior to his ordination to the ministry, Bro. Shoemaker was an energetic, busy worker, taking part in all church activities. He took a prominent part in the organization of the Freeport Mennonite Sunday School in 1878 and served as a teacher from the beginning. During the thirteen years preceding his ministry, he served as superintendent of the Sunday school and as chorister of the church. In June, 1892, he was ordained a minister of the Gospel by Bishop Emanuel Hartman of Washington, Illinois. Ten years later, on December 17, 1902, Bishop John Nice of Morrison, Illinois, ordained J. S. Shoemaker a bishop in the Mennonite Church. The confidence which his people had in him and in his ability was evidenced by their vote. After he became bishop, he had joint charge, with Bishop Nice, of the congregations in northern Illinois.

Ordination

As stated above, he was married on December 6, 1877, to Elizabeth Brubaker. She was the daughter of Rudolph K. and Elizabeth (Sechrist) Brubaker, who resided in Lancaster County, Pennsylvania, before they

moved to Freeport, Illinois. They had lived some years near the Mellinger Mennonite Church, in Pennsylvania, where they had their membership. Their daughter, Elizabeth, who became Mrs. J. S. Shoemaker, was born and grew up near the city of Freeport.

Family

Nine children had gladdened the J. S. Shoemaker home before his ordination as bishop. The youngest child was born in June, 1897, just five years after he became a minister. There were six girls and three boys: Cora B. (Mrs. A. L. Buzzard), Edwin B. (m. Cora Reedy), Fannie E. (Mrs. Levi Mumaw, now deceased), Elta May (Mrs. Frank Unzicker), Bertha B. (Mrs. Charles Sieber, widowed), Arthur C. (m. Lucy Engle), Charles B. (m. Cora Miller), Stella Rozella (Mrs. Amos E. Kreider), Louella Pearl (Mrs. William R. Sanders). To his great joy all the children became members of the Church.

After his ordination to the ministry, his service to the Church began in earnest. The period of ten years which elapsed between the two ordinations saw him serve as secretary of the Illinois Mennonite Conference ten times. At the conference held in 1893, he was appointed on a committee of two to draw up "Rules and Regulations" for that organization. From 1902, until the merging of the Amish Mennonite and Mennonite congregations of Illinois into one conference in 1921, he served as moderator twelve times. Incidentally, the Mennonite-Amish Mennonite merger in the western states was largely due to Bro. Shoemaker's influence.

Church Work

At the 1907 session, the Illinois Mennonite Conference, along the line of similar actions taken by other district conferences, passed a resolution favoring an arrangement

for church ownership and control of the publishing interests of the Mennonite Church. Bro. Shoemaker was appointed by this conference as a member of an interconference committee to make an investigation and to ascertain, if possible, what steps should be taken. That same year he helped to organize the Mennonite Publication Board. He was elected president of the Board and he filled that position until his death. Through these years, he was a frequent contributor to church periodicals.

President of Publication Board

It was at the above-mentioned conference held in 1907 that Bishop Shoemaker was elected a member of the Mennonite Board of Education, on which he served for seventeen years. For a number of years he was a member of the Religious Welfare Committee, and for a few years of the Faculty Committee. It was not unusual for him to be assigned to various lines of committee work at the same time—state conference, general conference, congregational committees, and the work of three general board committees.

In 1906, the merging of the Mennonite Board of Charitable Homes and Missions, of which he had been a member, and the Mennonite Evangelizing and Benevolent Board, of which he had been elected president the preceding year, formed the new organization called the Mennonite Board of Missions and Charities. Bro. Shoemaker was elected secretary of the new board and was re-elected every year until he begged to be relieved fifteen years later. However, he was retained as a member of the Mission Committee of the General

President of Mennonite Evangelizing and Benevolent Board

Mission Board. The year of his resignation as secretary, 1920, saw his appointment, by the same board, on a committee of three to locate a suitable place for the establishment of an old people's home in Illinois. After the Old People's Home near Marshallville, Ohio, burned, in 1919, there was no place to care for the aged brethren and sisters in the western conference. Upon investigation the Mission Board found a hearty welcome for one in Illinois. They appointed Bro. Shoemaker, George Greiser, and J. D. Smith as a committee to work on the project. This group recommended the site at Eureka, Illinois, where the home was later built.

Evangelist

Bro. Shoemaker was absent from home much of the time because of the great demand for his services as an evangelist. From his list of places where he had held evangelistic services, we find twenty states, ranging from California and Texas to Pennsylvania and Virginia, and Canada. He held meetings in one hundred thirty-nine churches. In some of them he was in charge two or three different times. He kept no record at all as to how many accepted Christ as their Saviour during his years of evangelistic work. He wrote: "If those who made the good confession were really converted and regenerated, their names are recorded in heaven." He was happy in the thought that many became faithful workers for his dear Master.

Bro. Shoemaker, when questioned as to his participation on programs in conferences and in other meetings, said that he kept no record of the number of Bible conferences, Church and Sunday-school conferences he attended, and the number of times and places that he served on the programs of such meetings. In many states and

conference districts, and in many congregations he had the blessed privilege of lending a helping hand in the Lord's work,—in Bible, Sunday school, and church conference work. He once stated that the Lord undoubtedly had kept a record of the work which he had done, and that which he had left undone, on those occasions. This same attitude is manifest in the absence of records of the number of persons he baptized, the marriages he performed, and the funerals in which he took part, although he remembered many of the names.

Visit to India

Bro. Shoemaker was called to a longer absence from home in 1910, when he started on a trip around the world with Bro. J. S. Hartzler. They were sent by the Mennonite Board of Missions and Charities to visit India, a place in which Bro. Shoemaker was greatly interested. On the way they attended the World's Missionary Conference held in Scotland and visited the Holy Land. Then they went on to India, where they investigated the mission work and conditions there. Their return in May, 1911, was followed by the book, *Missions in the Orient and Observations by the Way,* by Bros. Hartzler and Shoemaker. Vivid impressions, indelibly stamped on their minds as they made their world tour, are set down for the reader. Experiences from various European, Asiatic, and Egyptian countries are retold.

The comments by Bro. Shoemaker and Bro. Hartzler on the mission work in India are recorded in the Eleventh Annual Report of the American Mennonite Mission, Dhamtari, C. P., India, from January 1, 1910, to March 31, 1911:

IMPRESSIONS

We have visited the different stations of the American Mennonite Mission and are impressed with the thought that the workers on the field are doing as much work and are doing it as well as the Board has any reason to expect. At the same time we believe that much could be done if there were a few more workers so that the work would be

J. S. Shoemaker in India in 1911

better systematized and the workers could specialize more in the line of work to which they are assigned and for which they are specially qualified.

There should be at least one evangelist at each station who would devote his entire time to evangelizing the villages and training natives

as teachers, colporteurs, and helpers in the spreading of the Gospel.

In our visits to missions of other denominations we notice that those are most successful in making good men and women out of their orphans who teach them some trade. . . . Teaching the hand is as important as teaching the head and the heart.

* * *

We believe that one of the native young men should be sent to America and educated for the head mastership of the high school. At present there are too many teachers in the school who are non-Christians, but this cannot be overcome until some of the young men of the Church are trained for this work.

May the Lord continue to bless the work, is the prayer of your unworthy servants.

J. S. Hartzler.
J. S. Shoemaker.

During his travels in foreign lands and after his return, Bro. Shoemaker's articles appeared in the *Gospel Herald* and later in the *Youth's Christian Companion.* The serial story running in the last-mentioned periodical was called "Glimpses of European and Oriental Cities," by "Uncle Joe." The following item is taken from the Field Notes of the *Gospel Herald* for July 13, 1911: "Bro. J. S. Shoemaker of Freeport, Illinois, recently favored a number of our congregations in Central Illinois with a visit, telling them the story of India and the Gospel." Many such notations appeared in the *Gospel Herald* during the last half of the year 1911 and later.

Writer

Still other activities occupied Bro. Shoemaker's time. He served as teacher at short-term Bible schools both at Eastern Mennonite School, Harrisonburg, Virginia, and at Hesston College, Hesston, Kansas. He was always well loved by those with whom he came in contact, and the demands made on him from every side were tremendous.

The World War, also, added to his duties. In 1917, the Illinois Conference appointed him to visit the conscientious objectors who had been drafted as soldiers and who were in Camp Grant, at Rockford, Illinois. His frequent visits did much for the boys there, and his appeals to officials were effective in bringing relief to them in various ways. At times he held public religious services for the Mennonite boys and others.

Bro. Shoemaker did his part in writing books and leaflets and helping in the production of other well-known Mennonite books and publications. When in 1899, Bro. J. S. Coffman of Elkhart, Indiana, passed to his reward, Bro. Shoemaker was chosen editor of the *Advanced Sunday School Quarterly* to fill the vacancy. He served the Church in this capacity for three years.

Near the close of the nineteenth century, the Church felt a need for a new hymnbook for both church and Sunday-school services. The General Conference held in Sterling, Illinois, in November, 1900, appointed advisory and compiling committees, each composed of three members. These committees, working in cooperation with similar ones previously appointed by the Virginia and Ohio district conferences, selected suitable hymns and tunes to compile a hymnal, later named *Church and Sunday School Hymnal.*

Editor of *Church and Sunday School Hymnal*

Bro. Shoemaker, chairman of the compiling committee, (E. S. Hallman and D. D. Miller were the other two members) was commissioned by the General Conference, held in Elida, Ohio, November 1902, to secure the copyrighted music. He was also to secure a contract from the publishers, to assume the financial part of the work in

paying for expenses of publication, and to fill orders for books. For five years he served in this work. At the end of that time the money, books, and plates were given over to the Mennonite Publishing House in Scottdale, Pennsylvania, which had recently been established. While he was in charge, he handled a little over thirteen thousand dollars received from the sale of the *Church and Sunday School Hymnal.* Because of his interest in the singing of Gospel songs, he was constrained, as he said, to write the words and music of three of the hymns, numbers five, six, and two hundred thirty in the above-mentioned hymnal.

Another field of effort demanded Bro. Shoemaker's interest, when in 1909 the General Conference asked him to be chairman of the *Christian Worker's Manual* Committee. In that capacity he wrote five of the ten chapters in Volume I, entitled, "The Ministry." The titles of these chapters are as follows: "The Minister as a Man"; "The Minister as a Pastor"; "The Minister as an Example"; "The Preacher's Equipment"; and "The Christian Home". In the year 1925, he wrote the manuscript for the book *The Ideal Christian Home,* which was published by the Mennonite Publishing House in Scottdale.

Author

Many of his writings have to do with domestic life,—the Christian home with its opportunities, duties, and blessings. Through all his writings runs his deep feeling for home. His philosophy of home can be gathered from bits taken from here and there in his writings:

> A true Christian home is a type of heaven, a paradise on earth . . . a place where Christ is enthroned as Head; where the parents reside as faithful stewards; and the children as jewels are polished to shine in His kingdom; a place where love reigns supreme, where forbearance is exercised and patience has its perfect work. . . .

The value of a noble Christian wife and mother cannot be estimated.

The importance of sacredly guarding and influencing the family for the best possible good cannot be overestimated. . . . Love and obedience are the underlying principles upon which the ideal home is founded.

The Christian home is the center of the purest affections and most desirable associations; the school in which children are taught and trained for usefulness in life and happiness in eternity.

When we realize how much he appreciated home life, we get a glimpse of what it must have meant to him to be gone from his wife and children so much of the time. His deep-grained love for his home was second only to his love for his God and His work, and his family life was one of happiness and beauty. Can you imagine his nine children eagerly waiting for the time for father to return home? His travels took him to distant places and consequently were very interesting. From his writings we get a sense of his power as a storyteller. How wonderful it was for his boys and girls to hear him tell about places and things that happened at the places he visited! A daughter states it this way: "The years I remember best (as a child), father was away much of the time—and the responsibilities of the home fell mostly on mother. But we eagerly looked forward to his homecoming when he related many interesting things."

Home Life

His home was one of warm hospitality. Guests were always welcome, and there were always many of them. His children were a delight to him, and love was the guiding principle in his dealings with them. In any cases of misconduct, more severe measures were used only in case love, patience, and kindness failed to conquer.

Throughout the vast body of his writings, we are reminded of his intense fervor for missions, his passion for lost souls, and his incentive to service. In the *Mennonite Year Book and Directory* for 1908, appeared the article "Harvest Men Wanted" by Bro. Shoemaker. In this article he praised God that many were responding to the Master's call. Yet many who were pretending to serve were not qualified. He elaborated briefly on the Master's commands: (1) "Lift up your eyes, and look on the fields"; (2) "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"; and (3) "Go ye into all the world, and preach the gospel to every creature." *"Go"* was his earnest request and plea; *go* into the dark regions of heathendom. He was not interested simply in home missions or just in foreign missions; his burden was the saving of the souls of men wherever they might live or be. He concludes, "May every reader be inspired to 'Lift up his eyes, and look on the fields,' and seeing the famishing millions, may he pray earnestly that laborers be sent into the great harvest, and while praying may the surrender be made to go forth as a laborer wherever the Lord may open the door, and may body, soul, spirit, and possessions be consecrated to the Lord of the harvest."

Fervor for Missions

Another of his articles, "The Mission Efforts, Opportunities, and Responsibilities of the Church," gives us Bro. Shoemaker's ideas as to how greater missionary effort can be inspired. He presented the following points: Through the regular church service; through the Sunday school, which can be made a vital agent to instill in the minds and hearts of the missionaries of the future "the missionary devotion, activity, and responsibility"; through

special mission meetings; through mission study classes; by visiting mission fields and stations; by instructions given in our educational institutions; through our church publications. Here, too, he states what he believed the missionary opportunity demanded of the Church. The demand is threefold: first, believing prayer or prevailing intercession for more harvest hands to go forth and thrust in the Gospel sickle; second, the opportunity to enter the open doors; third, the opportunity to sacrifice time, talents, and means for the glorious extension of Christ's kingdom. He believed that if the Church realized her responsibility in carrying out the Lord's commission, "she would carry the message of salvation to all the people she can, into every country she can, as soon as she can, and as long as she can, even till He comes again."

The *Mennonite Year Book and Directory* from 1908-1920 contains some of Bro. Shoemaker's articles, including reports of the General Mission Board. It was during those years that he served as secretary of the organization. In the report of the General Mission Board in the 1919 issue, he writes: "We realize that our work falls far short of absolute perfection; the needs of the various fields have not been adequately met, but it has been the aim of the Board to perform her mission as far as it was possible to do so with her limited capabilities. We realize that our opportunities are many, but how to make the best of them is what puzzles us as members of the Board. With the Holy Spirit to direct us, and prayers of God's children to support us, it shall continue to be our aim to press onward in the Master's work, with the confidence that greater results will be realized in the future, in the extension of the Master's kingdom both in home and foreign fields."

Throughout his half century of continuous church work, Bro. Shoemaker observed great changes. Chief among these changes in the Church were the gradual transition from German preaching and singing to English; the organization of Sunday schools in connection with church services; engaging in evangelistic work by which multitudes have been born again; the organizing of district and general conferences; the establishment of orphanages, old people's homes, hospitals, educational institutions, and a church-controlled publishing house; the organizing of general and district mission boards and establishment of both home and foreign missions, through which many souls have been brought to the Lord. He added: "In manner of living, marvelous changes have taken place, also in methods of conducting religious services, and religious work in general."

A Changing Period

Of his own personal stand and experience, he wrote that he was in sympathy with every movement that had a tendency to enhance the best interests of the Church and establish its membership in the fundamental doctrines of God's Word. He never opposed any movement that was in harmony with the spirit of the Gospel and its teachings.

On September 25, 1931, his beloved wife left him to go on to her eternal home. About five years before that time, Bro. Shoemaker had retired from active service. However, his facile pen continued its work and he still contributed to the church periodicals. Soon after Mrs. Shoemaker's death, his robust health began to fail, and he grew weaker year after year. In 1932, a daughter, Mrs. Sieber, and the younger members of her family came from

Closing Years

Idaho to live with him at his home. She lovingly cared for him until his death. To those who knew him well and were aware of his failing health, his passing to his eternal reward on February 6, 1936, was no shock or great surprise. Funeral services were conducted at the home and at the Freeport Mennonite Church on February 10. The attending ministers were Simon Graybill, S. C. Yoder, and Daniel Kauffman; the text used was Psalm 116:15—"Precious in the sight of the Lord is the death of his saints."

One of the present leaders of the Mennonite Church, who worked with Bro. Shoemaker, pays him the following tribute:

> The first time I met Bro. Shoemaker was in the spring of 1896. Since then we were fast friends. He was of a kind, genial, whole-souled disposition, and with that soundness in the faith, firmness in his stand for the right, and self-sacrificing devotion to the cause of Christ and the Church that made him a tower of strength in the Church. He never needed to go begging for something to do in the Church, for the demands for his service far exceeded his ability to respond to all the invitations. While he was a man of more than ordinary ability, this phase of the man was overshadowed by the other qualities already mentioned. He was perhaps, more genuinely and widely loved than any public man among us.
>
> I trust that you will not think this is an attempt to sound his praises. I am simply describing the man as I knew him. Like the rest of humanity, he had his shortcomings; but as a sincere and loyal soldier of the cross, pure-minded and ready to do his bit in advancing the cause of Christ and the Church, he stood in the front ranks. We cherish his memory.

REVIEW QUESTIONS

1. Trace the westward movement of the Shoemaker family.
2. Connect J. S. Shoemaker's first experience in singing with his service to the church in Gospel song.
3. What early custom of the Mennonite Church is illustrated in the marriage and baptism of Bro. and Sister J. S. Shoemaker?
4. In what occupations did Bro. Shoemaker engage in his early life?
5. Present an outline of the church activities in which Bro. Shoemaker was engaged. Of what important church boards was he president?
6. In what spirit did he do his evangelistic and conference work?
7. Why was he sent to India? What were his impressions of the work being done there?
8. What literary work did he do?
9. Describe his home life.
10. Explain his interest in missions.
11. Enumerate some of the changes which took place in the Mennonite Church during his lifetime.
12. Sum up the life and character of Bro. Shoemaker in a few brief statements.

HOME DECORATIONS

By J. S. Shoemaker

The ideal Christian home will be,
A restful paradise below;
A place where love flows full and free,
And hallowed joys at all times flow.

A place of restfulness and peace,
Where kindness makes its constant calls;
A place where friendships never cease,
And all is peace within its walls.

A fortress built upon the rocks,
Of honesty, virtue, and truth;
A refuge free from cruel knocks,
That might mean harm to noble youth.

A school of morals and of grace,
Where youthful lives are trained with care,
It is indeed a sacred place,
Where constant joys, each one may share.

Cheerfulness should brighten the home,
And contentment its rooms adorn;
Devotion should be its sacred dome,
To shelter all from sin and storm.

Friendship and joy, and perfect peace,
Should in the home be made to grow;
They'll tend home's blessings to increase,
And make it a heaven below.

The Bible, the most sacred Book,
Should be daily and carefully read;
By thus taking an upward look,
The soul will be divinely led.

—From the Ideal Christian Home.

The Present Mennonite Orphans' Home at West Liberty

Chapter II

ABRAM METZLER

Disciplinarian and Friend of Children

Introduction

There was no snow, but the cold wind was typical of November. A man and woman, tired after a long day's travel, paused at the bottom of the steep hill for the final breath which would take them to the top. They were weighted down by their heavy winter garments and a large suitcase, which the man carried.

They had journeyed by train, and trains in 1900 were tiresome and dirty. Both the man and his wife were grimy with the ashes and cinders which early trains could not keep out. Since automobiles were then unknown and the price of liveries was rather high, they walked from the station.

The man was tall and ruggedly built. His broad shoulders suggested hard work and determination. His rather long face was tired and dust-covered, but its character stood out. It was the lined, serious face of one who had battled with obstacles from youth up, and had won. The bearded mouth was that of a disciplinarian; the lank jaw was rather stubborn; and the gray eyes suggested sternness, with a twinkle of humor visible to those who knew him well. He wore an unbuttoned overcoat, reaching below his knees. Although it was dusty from the journey, it was well kept, as was also his suit, which appeared through the opening in the outer coat. It fitted much better than one would expect of a man in his day and circum-

stances. His black hair was combed and parted neatly. The dress and appearance of the man were expressive of his tidiness and good taste.

His wife was somewhat shorter and plumper than he. She appeared to be the typical middle-aged Mennonite housewife. Her kind, tired eyes and face were those of a woman who had worked all her life for the benefit of others and who would continue to do so. Her very expression was motherliness—she radiated it.

The curious residents of the Ohio village stared at the couple as they passed. It was obvious by their manner of dress that these folks were Mennonites, but this had not aroused the curiosity of the villagers. This man was undoubtedly the superintendent of the New Orphans' Home "up on the hill," where Glover Institute had been. Who else in their mind would have arrived by train and would be carrying such a large suitcase?

As the two people paused, they glanced up the hill ahead of them. Its steep sides were still green, despite the fact that they had suffered several hard frosts. After a gentle slope of about five hundred feet, the hill seemed to rise straight up. Here and there on its slanting sides towered large evergreens. On the summit, and partially hidden by the firs, stood a large pretentious mansion, built by the millionaire Glover, and bearing his name. As the couple gazed upward, the vastness of the building and its surroundings bore down upon them with an almost crushing effect. To mount that hill, against the haughty, inhospitable appearance of the building above, seemed a hopeless task.

Nothing was hopeless to Abram Metzler, nor to his wife, Catherine. They had performed the seemingly impossible before, and would do it again. Some Mennonite

brethren had bought this place in West Liberty, Ohio, for the Mennonite Orphans' Home, which was being moved from Smithville, Ohio. Bro. Metzler, the present superintendent, was to move the Home to this place. He

Abram Metzler and Wife

and his wife were "advance guards." Preacher and Mrs. David Hilty were living at the house temporarily and made them welcome. The workers and the children would arrive on the next day.

Valentine Metzler, great-great-grandfather of Abram Metzler, was born in Switzerland, on February 14, 1726. In 1740 Valentine's father emigrated with his family to America. Together with other Mennonites who had made the voyage, they stopped on the western frontier, in Lancaster County, Pennsylvania, where there was a settlement of people of their own faith. This place was known to be settled by excellent tillers of the soil, who would not fight, even though marauding Indians threatened their lives. In 1749 Valentine married Ann Nissley, of Lancaster County.

Family Background

Many years later, the descendants of Valentine Metzler moved to northwestern Ohio, a region recognized as an excellent farming section. There on June 25, 1854, on a farm one mile north of New Springfield, Ohio, a baby was born in the home of John Metzler. The infant was named Abraham, later changed to Abram, the twelfth child in the family. Another child was born the next year, making the Metzler family one of thirteen children.

When Abram was a child of nine, the family was stricken with a combined epidemic of smallpox and diphtheria. All but two of the family, Abram being one, contracted the disease. The mother and a brother, David, died in March, 1863, and a sister passed away in May of the same year. The deaths were all due to these epidemic diseases. While this family of thirteen children and their parents were ill, no one could be obtained to aid the sick, because of the justifiable dread of the diseases. Those who were the most lightly stricken, cared for the others. The death of the mother was probably due as

Death of Mother

much to overexertion as to smallpox or diphtheria. Needless to say, the memories of that horrible experience always lived with Abram, and did much in forming the sober youth and man that he became.

In this motherless home, Abram was reared. He and his younger brother were assisted to maturity by older brothers and sisters. His youth was somewhat different from that of most boys; it was necessary that he and his brothers and sisters work hard to help their father keep them in food and clothing. His younger years, however, were filled with many happy experiences, when the large family played together, and when the older children, who had left home, came back to visit and spend a few days at the old home.

During his youth, Abram had obtained only the usual education, attending the elementary school in the little country school building. His eight years of schooling were greatly shortened by spring plowing and fall harvesting. He was an apt student, and read at home whenever time permitted. He studied primarily the Bible, and acquired an excellent knowledge of it. He spent many nights beside an old kerosene lamp, reading his Bible, or any other book he could secure.

Education

As he matured, his feeling of independence developed, and Abram, as his brothers had done, worked by the day for neighbors when he was not needed at home. In this way he saved a small sum of money of his own, which not only gave him a sense of security, but also furnished the basis upon which his home was to be founded.

Abram was a normal boy, and he had an unusual amount of common sense for a youth and conducted his search for a wife very logically and sensibly. A beautiful

friendship grew between him and one of his acquaintances, Catherine Culp, and their friendship soon developed into a beautiful romance. After about two years of courtship, Abram Metzler and Catherine Culp were united in marriage on October 2, 1875. Abram was then twenty-one years old.

Marriage

"Abram Metzler and his wife started housekeeping," his daughter says, "on love and a shoestring." What little money he had saved, quickly dissolved in the expenses incident to the marriage and the founding of their home. It is not to be understood, of course, that the family was poor, but they lived frugally, as did all their neighbors. They had an abundance of necessities and Abram and Catherine Metzler were what were known as "good managers"—thrifty and frugal. He rented a small farm near his birthplace, where they lived for two years. It was here, on April 2, 1877, that their first child, Harvey A. Metzler, was born. It was here, through the thriftiness of the couple, that they were able to save enough to move near to East Lewistown, in the year 1878. On this farm Oliver D. Metzler was born on March 1, 1879. Shortly after the birth of their second child, Abram Metzler bought a ten-acre tract from his father-in-law, Jacob Culp, who lived in the same community. On this small farm he built a home. The third of his four children, John, was born here on November 27, 1881. While working for his brother Harvey in 1900, John was killed by a horse. On June 26, 1889, the last of their children, Edna, was born. They continued to live here until November 9, 1899, when he was appointed superintendent of the newly organized Orphans' Home, at Smithville, Ohio.

Housekeeping

A few years after he had bought his land, he purchased a broom-making machine. In the winter, during his spare moments and in the evenings, he made brooms. He became known for his good brooms, and had a ready sale for all he could manufacture. It has been said that one of his brooms was of such good quality and durability that it would last several years.

In the first years of his married life, he was a book salesman. However, this was probably done in order to spread God's Word, as well as for a profit. Among the books he sold were, *The Story of the Bible,* and *First Steps for Little Feet in Gospel Paths.*

Abram Metzler was also an excellent carpenter. While living near East Lewistown, he did extensive carpenter work. This work, together with his farming and broom-making, provided the employment and funds necessary for the head of a house and father of a family.

In his home, as in all the good homes at that time, he was revered by his children and loved by his wife. He was respected by all who knew him. He was a stern parent, whose word was law. If his word was obeyed, as it usually was, the children were repaid by kindness; but if not, a "spanking" resulted. He was a disciplinarian and believed in the proverb, "Spare the rod and spoil the child." One must remember, however, that Abram Metzler was not particularly stricter than other fathers and husbands. In those days the man was the head of the home, without dispute, and ruled with a firm hand.

Family Discipline

As was the custom in most Mennonite communities in that day, Abram and Catherine Metzler did not unite with the Church until after their marriage. On May 21,

1882, they were baptized into the Mennonite Church. However, prior to this, he had been a good Bible student.

Church Activities

He became a very active member, aiding in all church activities. He was especially interested in Sunday school and young people's meetings, and in all the problems facing Mennonite youth of that day. As exactness was his policy, only sickness could keep him from

Abram Metzler and His "Home" Family

appearing at all services on time. He always traveled to the meetinghouse by horse and buggy, but if the roads were impassable, as roads often were then, he walked a distance of five miles to attend the services.

In connection with church work, to which he consecrated himself after his baptism, he became interested

in music. He had a good bass voice, rather coarse in quality, but with a good volume. He was often a leader in various singing activities for young people.

Abram Metzler was also literarily inclined. He wrote many articles and poems of a religious nature for the church organ, then known as *The Herald of Truth*. Before he united with the Church, he took a great interest in politics, and played a small part in local political activities. After he and his wife united with the Church, he ceased these activities and gave his whole heart to active service for the Church. At all times, though, he was a keen observer of affairs and an interested reader.

Thus, when the Board of the Orphans' Home at Smithville was seeking a new superintendent in 1899, they at once thought of Abram Metzler. His preparation in his own family and interest in young people's activities, coupled with his reputation as a good disciplinarian, well fitted him for the work.

The Call to the Orphans' Home

One day while trying to decide whether to accept the position or not, his eyes fell on his opened Bible at Isaiah 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." He felt this a direct call from God to take up the work. Accordingly, when the directors called at his home the next day, he accepted their offer to become superintendent of the Mennonite Orphans' Home.

There were many tongues raised against him, however, by those who thought his duty was to provide a material heritage for his own children. He feared that his home-

loving wife would flatly and absolutely refuse to leave their old home. Instead, when the time came, she said, "If you think we should go, I won't stand in the way." However, their ten-year-old daughter said, "I *will not* go." The son, Oliver, too was very resentful and bitter at the thought of the father's breaking up of their home. They thought it was unjust to go elsewhere and establish a home for others when the family needed one. The son states that as he looks back now to that time, he realizes it was but the normal reaction of a callow youth of nineteen, who saw the home broken up as definitely and as finally as if his father and mother had both died.

The Man Abram Metzler

Before discussing Abram Metzler's institutional work, a little more must be said about the man himself. A character is a thing too deep to be fully probed; it can merely be pricked at. Therefore, in this dealing of Abram Metzler, only the most apparent of his characteristics can be recorded.

When his daughter, Mrs. Bertram Smith, of Akron, Ohio, was asked about his traits, the first thing that came to her mind was "a place for everything, and everything in its place." This was one of his slogans. She says that her father was one of the best examples of orderliness, system, and exactness. His things were always put away methodically, and he always knew where. Never need anyone be asked the location of one of his belongings. He made a chest for his personal properties. Here, as in his wardrobe, desk, tool-chest, or bookshelf, everything was in its exact place. He could tell if anyone less exact had used his things. One time the position of his bed was changed an inch or so, as a test. It was not thought that he would notice the differ-

ence, as he always went to bed in the dark. In the morning the bed was back in its original position. The marks on the rug said so!

By nature Abram was taciturn. His sternness, however, usually did not go beyond the point of taciturnity. He seldom said much in company unless spoken to, and even then he was very brief. When he did speak, he used short sentences with sure conclusions. He thought over what he said before he said it, and was seldom wrong. In writing letters, one page was all that was needed to convey a message that three pages failed to do for the average individual.

His sternness has been pointed out. An example of this is told by Mrs. Siddie Oyer, of Goshen College. At Bethel Church in West Liberty, where the Home children attended services, he always took charge of the boys. They were seated in the front rows of the church, and he sat in the "Amen Corner," where he could see their every move. If one became restless or mischievous, he was led down the aisle before the congregation, and out of the door, where he was properly administered to. But with all his sternness and strictness, he was loved by the children. In times of recreation, he was a chum to them. His advice to the youngsters was always timely, and desired by all. His presence always pleased them, as no other could.

As has been said, Abram Metzler and his wife were very thrifty. Starting with nothing, as they did, economy was a necessity. All of the children they reared were well versed in this also. But they lived far more economically at the Orphans' Home than they ever did in their own home, despite the fact that Abram Metzler or his wife had no salary or even spending money for their services.

They both felt that they were stewards for the Church, and they deprived themselves even of necessities to which they had been accustomed at home. When his daughter asked him for a small weekly allowance of her own, even if only five cents per week, he said, "I am sorry, the funds belong to the Home, and therefore to the Church. If there is anything you *need* we will get it."

He was always very neat and tidy. The people at that time called him "proud" with its Pennsylvania Dutch meaning of neat and clean. He was, however, rather fastidious about his dress and appearance. From marriage until he retired as superintendent of the Home, he wore a full beard. At all times both his beard and hair were neatly trimmed.

Intellectually, Abram Metzler was strong. Endowed with an especially active mind, he had, as has been said before, increased his store of knowledge by constant study. He was especially gifted along literary lines, and made good use of this talent. He was, however, not exceptionally good at public speaking. Yet his earnestness often carried his message across where eloquence would have failed.

He had remarkable self-control. When a youth, he became addicted to the use of chewing tobacco. He attempted to quit, but the habit had a strong hold on him. Unlike most users, however, he succeeded in breaking the habit by his own free will. One day he stopped. The next morning he philosophized, "I got along all right without tobacco yesterday; I can do without it today." Thus it went on, from day to day, until he had no more desire to chew. He soon gained in weight and assumed a healthier appearance. He then began aiding others to break the habit.

In spite of his seriousness, he was humorously inclined. He laughed at a clean joke, but never at any shady stories. His nearest associates liked him for his trait. He was also witty and, as it is better known in "Dutch," jolly.

He favored and lived up to two well known proverbs. They were: "Be sure you are right, then go ahead," and "Never put off until tomorrow what you can do today."

He was always a hard-working man, and incidentally, was seldom sick. When told that he would shorten his life by hard work, he wittily replied, "I would rather wear out than rust out." Whatever he did he tried to do right, no matter what anyone thought. This, of course, could not please everyone, and as a result some people disliked his tactics. He has been called stubborn and selfish. He may have been in a small degree the first one, but most certainly not the latter. Whatever he did was for somebody else. Whatever he gained was for another's profit. In all things he worshiped God, and prayed for good judgment.

His Foster Home

Abram Metzler was made superintendent of the Smithville Orphans' Home on November 9, 1899. Although he was working for no salary, he did it gladly, under the conviction that it was God's will.

A little over two months after he became superintendent, a group of interested people bought a large house at West Liberty, Ohio, at a sheriff's sale. The facilities at Smithville were insufficient for the growing institution, and it was hoped that it could be moved to West Liberty. Therefore, the group of Mennonites who bought the house with money furnished by a Mrs. Snavely, of Bluffton, Ohio, deeded it over to the Board of Trustees of the Mennonite Orphans' Home of West Liberty, Ohio.

The price paid for the large building and eight acres of land, was one thousand, nine hundred and eighty dollars. The original cost of the building alone was sixty-five thousand dollars.

In early 1900 the Orphans' Home was moved from Smithville to West Liberty. It is here, then, that the main theme of this chapter is continued from the time Bro. and Sister Metzler arrived in West Liberty to take charge of the newly moved institution.

The work at the Home was new; Abram Metzler was new; and the idea of an Orphans' Home in itself was new. The Mennonite Church, which was to support it, was dubious about the enterprise, and did not show the interest expected. The small amount obtained from the parents, relatives, or guardians of the children did not defray the expenses. As members of the Church would not contribute of their own free will, personal contacts had to be made. Even these, for a long time, were not very successful. One man, who drove Mr. Metzler for a day in the vicinity of West Liberty, relates that the total sum contributed by Mennonites who were visited that day was fifty cents! But Abram Metzler was not discouraged and kept up his work. In a few years he had succeeded in building the Orphans' Home into an enterprising institution.

Discouragements

The following are some of the most important incidents which took place at the Home while he was superintendent. They show some of the heavy responsibilities which he had to shoulder and the large scope of the work which he had to oversee. We shall here quote from *The Child,* a history of the Home, by L. L. Swartzentruber.

Growth of the Home

On August 6, 1902, diphtheria broke out among the children at the Home, and for six weeks the Home was quarantined. Soon after that it was quarantined for a few weeks again. Only one child died of that disease, but a number of babies died of summer complaint, and there were seven deaths in a few weeks' time, one every other day for ten days in succession. In 1905 electric lights were put in the institution, then in the year following, an electric pump for pumping water was installed. In the year 1906 some new laundry equipment was installed.

During the month of February, 1906, there were fifty-one children in the Home, eight of whom were members of the Mennonite Church, while eighteen others made application to be received into church fellowship. During the fall of 1907 an addition was built to the old building, making more room for the inmates and workers. Some parts of the house were remodeled, and water works were installed, also a second furnace was placed in the basement. More than $2,500.00 were expended for improvements. . . .

In June, 1908 the Home was granted the privilege of placing a sewer from the Home down through part of the town, connecting with that of the school. . . . On April 19, 1909, the last debts of the Orphans' Home were paid, and the Home became free of encumbrances. This was the goal to which Brother A. Metzler was striving.

Prior to 1912 only the one building had been used to house and provide for the children. Speaking from the standpoint of health and sanitation, it is evident that the Home was crowded. There was insufficient floor space for proper bedrooms and playrooms for the children. However, the faithful and efficient workers made it possible for the children to receive excellent care in spite of the crowded conditions. In 1911 a building program was launched. A very substantial brick building was erected for a girls' cottage. The building was begun in August, 1911, and completed in July, 1912, at a total cost of $8,560.65. The girls' building has been called "Louisa Cottage," being named after the woman who donated the money for this building. The girls' building . . . is located just east of the other building and is connected with the old building on the second floor, by a tunnel, or hallway, making it possible to pass from one building to the other without outdoor exposure. An electric motor was also installed, which automatically pumped the rain water from a cistern. . . .

In June, 1917, a new well was driven at the foot of the hill, twenty-five feet deep. An electric motor was placed in a small pump house over the well, with a pump, thus supplying the Home with well water. This same well is still in use and is supplying the Home with a good flow of water.

It can be seen from the foregoing that Abram Metzler was largely responsible for putting the Home on its feet, both financially and otherwise. When he came there was practically no income, yet in 1909 all debts were paid, and two years later a new building was erected. Those few who did not agree with all of Abram Metzler's methods at the Home must remember that the Mennonite Church, and not himself, was benefited by all the material blessings. What blessings he did receive were of no value to him in this world.

Gathering the Orphans

Not only did Bro. Metzler assist the Home financially, but he built up its population to the highest figures on record. He formed for it a reputation known throughout the Middle West. He took many trips through town and city slums looking for opportunities to aid homeless children and orphans. He usually made these contacts through the city missions. In the lowest homes, he paused to counsel and sympathize with parents, and if advisable, brought the children back to the Home. He often wrote of these incidents for the children at the Home and for Sunday-school papers, always bringing out a moral easily discernible to the children. When the children were sufficiently trained, they were, if possible, placed in desirable homes.

Bro. Metzler worked in the fields with the boys, as well as in the office. He enjoyed getting out into God's nature,

and did so at every opportunity. He was always repairing, improving, painting, anything; he was always busy.

At the Home all of the children loved him. A number of "sings" were held and were greatly enjoyed by the youngsters. When "Pa" Metzler, as the children always called him, told a Bible story, they were interested, and when he prayed, they prayed also. He wrote juvenile stories for the *Words of Cheer* and *Beams of Light*. All these stories show a good understanding of children and the proper methods of teaching them. The stories have Christian themes, intricate enough to make it interesting to the older children, yet simple enough that the younger ones could understand them.

"Pa" Metzler

Mayme King, of West Liberty, one of the workers there at that time says: "It was a privilege to work with Brother Metzler for a number of years. He was a strong Christian man, having a deep love for the children as well as their parents." This latter part is very true. Many parents told how changed their children were when they returned from the Home, and many parents were themselves influenced.

Thus the Children's Home was built from one of six motherless children to an institution of ninety-two. For seventeen years it was headed by Abram Metzler. Hundreds of children grew to know him as a father, and to love him as one, while older persons marveled at their love of this stern, severe man, whom they could not understand.

Early in the year 1917, Abram Metzler was stricken with paralysis. He was disabled for a while but, unable to believe that he was very ill, went to work again. On July 10, 1917, he suffered a second, more severe attack.

He at once resigned his position, and Frank Smucker, who had been assisting at the Home, was made temporary superintendent. Bro. Metzler was taken to the home of his son, Harvey A., near Columbiana, Ohio, where he lived the remainder of his life.

Journey's End

After his illness and during his convalescence, both he and Sister Metzler testified that they had found in each other even a greater satisfaction and companionship than they had ever known before. It was undoubtedly so with Abram Metzler and his God. Now he could recall past experiences, and be in fellowship with the Almighty and his fellow man, as he never found time to be before.

And so a life, tattered from work, yet lined with the golden fruits of its accomplishments, was brought to a close—quietly, peacefully, unlike the turbulent strife of a world at war.

Abram Metzler passed away on October 27, 1918. He died during the influenza epidemic of 1918 and the services were held outside the church, because all public meetings in buildings were forbidden in this section at that time. Thus he came to the end of his journey on earth to take up the experiences of a brighter life beyond.

REVIEW QUESTIONS

1. Describe the arrival of Abram Metzler at West Liberty.
2. Where had the Orphans' Home been located before it was moved to West Liberty?
3. Where is New Springfield, Ohio?
4. What changes occurred in Abram Metzler's home when he was nine years old?

5. Describe his efforts to secure an education.
6. Describe the early home of Bro. and Sister Metzler.
7. What attitude did his children take toward his call to become superintendent?
8. What was his attitude toward discipline in the home?
9. Describe his early activities in connection with church work.
10. What led to his call to the superintendency of the Orphans' Home?
11. In what side lines did he engage?
12. Relate some incidents that illustrate character traits of Abram Metzler.
13. What was his attitude toward the tobacco habit?
14. Why was the Orphans' Home moved to West Liberty?
15. What were some of the discouragements encountered by Abram Metzler during the early years of his superintendency?
16. Enumerate the steps in the growth of the Home.
17. How were orphans brought to the Home?
18. Describe the last days of Abram Metzler.

Melinda Ebersole

Chapter III

MELINDA MARTIN EBERSOLE

Pioneer Missionary and Friend of Girls

We are seated in a plain old-fashioned home on a quiet street in the city of Sterling, Illinois. The people about us are sitting reverently, thoughtfully. Some are weeping, but over all there seems to be a feeling of exaltation and praise. Why does everyone feel this way? Sad? Yes! To bid farewell to a true friend brings sadness to the bravest hearts. Glad? Again, yes; for we have met together to pay final tribute to one who, in simple humility, was a true friend to all with whom she came in contact; one who gave her life in fruitful service to the great cause for which the heavenly Father gave His only begotten Son.

The one in charge begins to read in soft tones. Let us listen:

Melinda Martin Ebersole, the third daughter of David D. Ebersole and Anna Martin Ebersole, was born near Elizabethtown, Lancaster County, Pennsylvania, August 20, 1860. She died at the Sterling Public Hospital, March 6, 1933, at the age of seventy-two years, six months and sixteen days. Death was due to a general decline in health.

When she was nine years old, she came with her parents to Illinois, locating on a farm northeast of Sterling. She attended the Stone and Science Ridge rural schools.

In the year 1891, during a series of revival meetings conducted by Evangelist John S. Coffman of Elkhart, Indiana, she confessed Christ as her personal Saviour, and united with the Mennonite Church where she was a faithful member in the service of her Lord.

Soon after her conversion, she felt the call to give her life in service in any place the Lord might lead.

In 1894, she went to Chicago to enter nurse's training, but just at that time the work of the Home Mission was begun, and she had a very definite conviction that this was her field of service.

She was the first permanent worker at the Home Mission located at 145 West Eighteenth Street. At this place, she gave twenty years of her life in helping to serve needy humanity. Here, too, she had the privilege and pleasure of seeing many confess Christ as Saviour and Lord. Many prominent workers in the Church today who spent some time in missionary work at the Home Mission, received inspiration from her to consecrate their lives in more definite service.

In 1914, she came to her home in Sterling, to aid in caring for her aged mother, who passed away August 1, 1919. Since then she resided at the family home in Sterling. Melinda Ebersole won for herself many friends because of her quiet unassuming life and her readiness to be of service to those about her.

As the one who is reading the obituary brings to a close this short biography of Melinda Ebersole, let us look back of the bare facts and see what we can of the actual experiences of this life.

Early Life and Education

In the small Mennonite home of David D. and Anna Martin Ebersole, in the month of August, Melinda was born. There was nothing so very unusual about the earlier life of Melinda Ebersole. When she became old enough, she attended school at a small rural school near Salunga, Lancaster County, Pennsylvania. Here she studied the fundamentals of an education under a typical nineteenth-century schoolmaster.

Just a short time after she began the study of the "three R's," her father became interested in the Middle West as a place in which he might better rear his small family. Many of the eastern Mennonite people were migrating into the middle and far West, and so it was not long until Melinda was obliged to give up her schoolwork and journey with the family to the community surrounding the

then small town of Sterling, Illinois. Here she again took up her schoolwork with great enthusiasm and attended both the Stone and Science Ridge schools of that community.

A few years later, at the age of fifteen years, she was stricken with rheumatism, and was forced to lie helpless and in great pain for a long period. Her patience and the loving care of her family and of her heavenly Father finally won, and she was restored to health.

She received very little schooling after this. Her parents were unable to provide a higher education for her, and there were no free high schools at that time. She was, however, very much interested in education and did a great deal to improve herself by reading, study, and observation.

As she grew older, she did considerable domestic work away from home. She also did practical nursing, for which she seemed to be especially gifted. As time went on, she became more and more proficient in doing this type of work, and later she was enabled to use this training definitely in the furthering of God's kingdom. She also enjoyed sewing and spent a great deal of her time in this way. This also stood her in very good stead when she began her life work.

When she had reached the age of thirty-one, she attended a series of revival meetings conducted by Evangelist John S. Coffman. During these meetings, she was led to see the need of a Saviour, and it was here that she gave her heart to God. This proved to be a definite turning point in her life, for she immediately became interested in the work of the Church and what she might do toward the advancing of God's kingdom.

Conversion

Since she was very much interested in nursing, she began to consider going more definitely into that kind of work, with the idea in mind that she could serve her Master more efficiently if she had better training along that line. For some time she prayerfully considered this kind of service, and finally she decided to go to Chicago and take up training.

About the same time that Melinda Ebersole gave her life to God, there was a very definite conviction among the young people of the Mennonite Church regarding mission work. At a Sunday-school conference held at the Clinton Frame Church near Goshen, Indiana, in 1892, this question was brought up. Thus was begun a great deal of discussion and earnest thought and prayer on the part of the young people of the church. Finally in 1893, at a large Sunday-school conference at the Zion congregation near Bluffton, Ohio, this question was again discussed; and it was decided that a mission station should be opened in the city of Chicago. As a result, in the winter of that same year, a mission was started by M. S. Steiner, who was given charge of the work.

In 1894, Melinda Ebersole went to Chicago to enter nurse's training, but she was not destined to do so; for when she arrived, she was definitely called by the Church and her Master to take up the position of worker at the Home Mission. She had the distinction of being the first permanently stationed mission worker in the Mennonite Church. It was thus that the mission work of Melinda Ebersole was begun, and thus also begins the fascinating story of service, trial, despair, and victory, the story of the beginning of the Chicago Mission, in which she played so important a part.

Call to Service

She was deeply impressed, from the very beginning of her missionary experience, with the depth and breadth of the need for this work that was to be carried on. The expression of this feeling is found in her own words:

> I came to the Mission in the evening, and when entering this room, I heard them singing "I have anchored my soul in that haven of rest." That hymn has been very precious to me ever since. Our work began; what could we do? Everything being new, first impressions were received. Some were encouraging, others rather discouraging, but we found precious the words of the Scripture, "Fear thou not, for I am thy God".

In this short passage, we can feel the true wholehearted trust in God which was shown in the life of Melinda Ebersole. It was this kind of service which characterized all of her work at the Home Mission.

One of the first projects instituted upon her arrival was the sewing school for girls. Her early training and natural ability proved a great blessing, for it not only enabled her to give valuable training to under-privileged girls, but it also enabled the workers to gain an opening into the minds and hearts of those with whom they were working.

Girls' Sewing Class

Let us look in upon the sewing class on a Saturday afternoon in the summer of 1894. The front door is opened at two o'clock and a group of about one hundred girls file eagerly into the Mission. They are taken upstairs to the sewing room and seated in a large ring. Sister Ebersole now takes charge, and we can hear her pleasant voice ringing with enthusiasm as she reads some portion of Scripture especially fitting for meditation for that day. Another one of the workers is asked to lead in a short prayer, and we hear an earnest supplication for guidance

The Sewing School Group of the Chicago Mission at 168 West Eighteenth Street about 1898

from a heavenly Father. The girls are then asked by Sister Ebersole to give short Scripture verses, which they have learned in Sunday school. With an eagerness that brings joy to the heart of all earnest workers, the girls respond with many of the precious gems of the Scriptures. Susie, the little, thin, white-haired girl from down by the tracks, says in a high-pitched voice, "Jesus wept." A snicker goes through the group of girls because of the shortness and suddenness of this offering, but Sister Ebersole defends this simple quotation by saying that it is the shortest and yet one of the best and most precious in the Bible, because it shows the spirit of compassion that was our Master's. Susie settles back into her chair feeling that she has received a special blessing; for she has.

Melinda Ebersole herself wrote about this great work:

> The two hours spent with the bright, cheerful, eager-looking girls, numbering from 100 to 160, we believe made lasting impressions that will prove blessings to all who had part in this work. The primary aim of this kind of sewing school should be to bring girls to Christ, using the sewing class only as a means to an end. It is a great opportunity to become better acquainted with the real life of the girls, and thus know better how to lead them to Christ. It may also be a financial help to them in later years. The sewing school also enabled the workers to reach children who could not otherwise have been reached, and thus to enter homes that would not otherwise have been opened to us.

From the practical way in which she carried on this work, it is evident that she was well fitted for the work that she was doing. She considered everything in the light of its value, in the eventual saving of souls and the advancing of Christ's kingdom here on earth.

She had been in service at the mission for only two years, when word came that the mission was to be closed.

Her own writing shows the genuine grief and sadness that she felt when this sad news arrived:

Melinda Refuses to Quit

The call came that the mission should be closed; this, however, was not a pleasant message to us. Why should a work so much needed be rejected? Was it enough? Was there no more faith? Was there no more balm in Gilead? Was not the same God that helped us in the years before just the same? What was the trouble? The task seemingly was too great for our people. They thought that there was no money to meet the necessary expenses, but everything belongs to God. Ever since the day that Mary broke the alabaster box and poured the precious ointment upon the feet of Jesus, there have been those who are ready to find an excuse for holding that which belongs to God, and to cry out at the loving spirit of obedience to the great commission, "Why this waste?" Another reason was that they did not see enough fruits. They thought that the city was no place for Mennonite people. The city is a very good place for Mennonite people. It has everything else but the plain teachings of the Gospel in full.

So the Church turned away from her great opportunity. What now? Was this not a ringing challenge? This brings out the great zeal that she had for the cause of Christ. It is true that her grief as well as that of the rest of the workers knew no bounds, but their courage and faith were also boundless, and these virtues were by far the most important.

Any narrative about the closing of the Chicago Mission would not be complete without telling of a touching incident connected with it. As the door of the Mission was being closed, a little street urchin came running up, and with a disappointed look on his grimy face, asked, "Is it all done now?" Here was another ringing challenge, but it was to the workers this time. Then and there they saw that it would be impossible to give up the work, which had already been so nobly begun.

With heavy hearts, the workers went to their small quarters, but it was not for long that they were so. Even though the work was much reduced, it still kept going. But it was carried on solely by the faith and labors of the workers. They continued the work entirely independent of outside support for a time. Melinda Ebersole did her share in supporting the work by doing practical nursing, something that was much more in demand at that time than it is at present.

A Work of Faith

Soon a few able friends came to the assistance of the little group of workers, and then shortly afterward, the newly formed Mennonite Evangelizing and Benevolent Board of America took the responsibility for the support of the Mission. After being relieved of her share of the responsibility for the financial support, Melinda Ebersole concentrated her life and energy more fully upon the work of the Mission. She lived a patient and vigorous life of service, and here she greatly influenced the lives of many in the Mennonite Church, who were later to be of great service at home and in the far distant lands across the sea. It was said by her sister that Melinda often wished that the Mennonite Church had had mission organizations in the foreign fields when she was younger, because she would have liked to labor for her Master in other lands.

One phase of work which she was highly instrumental in promoting, was the cottage prayer meetings in which those of the congregation who knew Christ, opened their homes and had many blessed periods of worship with their brethren and sisters in the Lord.

Perhaps one of the most important kinds of mission work in which she took an active part, was house-to-house

visitation work. Personal contract was one of the most important parts of mission work at that time, as well as today, and this is one of the things in which she took special interest. Let us go with her on one of her evening visitation walks.

"Inasmuch as ye—"

We will say that it is a warm evening in the month of August. The streets are filled with boys and girls of many different nationalities. We walk briskly up the street and pretend not to hear the hoarse jeering laughter of some grimy street urchin as he shrieks, "Sala-vation Aru-my," in a sing-song voice as he sees the plain Mennonite bonnet. This same little boy is quite taken aback when he and his playmates are invited in a friendly voice to be present at Sunday school next Sunday morning. He promises to come, and runs off with great glee to tell his mother about the lady who spoke so kindly to him. Now we pause before a house that is sadly in need of paint. Several window panes are missing. We may even descend a flight of steps to the basement passageway and stop before a low door. Now she knocks briskly, and smiles a cheerful greeting as a small haggard-looking woman opens the door. A short time of friendly conversation is followed by Scripture reading and prayer. After this, there may be a few words of encouragement, and we are again on our way, leaving a ray of sunshine in what might otherwise have been a dwelling of almost hopeless drudgery. Thus we go on with her as she faced slammed doors and even drunken men with a courage born of long trust in God and much experience.

She continued in this kind of efficient service until 1914, when she was called to her home in Sterling to take care of her aged mother, who passed away in 1919. After

this, she was busily engaged in nursing in and around Sterling, and carrying the Gospel of Christ wherever she went. She loved to go back and visit with her old friends at the Mission, and they were equally glad to recount former experiences with their old comrade of many Christian adventures.

Taking Care of Mother

* * *

Returning to the scene of the funeral we find that a deep feeling of reverence and praise has come over this assembly of friends, coworkers, and relatives who have come to do honor to the memory of Melinda Ebersole. The words of the funeral sermon have turned their thoughts to the years of faithful, courageous service which have characterized the life of the one whom they are remembering at this time. As the meeting draws to a close we are made to think of the words of the Master, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

REVIEW QUESTIONS

1. When and where was Melinda Ebersole born?
2. Give a brief review of her life as set forth in her obituary.
3. Where did she grow to maturity?
4. What particular talent did Melinda display during her youth?
5. Who was instrumental in leading Melinda to Christ?
6. What was the object of Melinda's visit to Chicago in 1894? How were her plans changed and why?
7. Describe her work with the girls at the Mission.
8. What was her real object in conducting a sewing class?
9. Describe the attempt to close the Mission. What was Melinda's attitude toward closing it?
10. What touching incident was connected with the closing of the Mission?
11. How was the work carried on after the church had decided to close the Mission?
12. Describe Melinda's visitation work.
13. Why did she give up her work at the Mission?

"SISTER MELINDA"

In thinking of those who have been our close friends in the work of the Master, we remember often the little ordinary events that we experienced in our associations with them.

"Sister Melinda" was the kind of friend who helped one, even though sometimes the helping caused a bit of heartache. She was firm, yet kind. She could deal very resolutely with the erring, but in it all they felt that "Sister Melinda" loved them, as well as her Lord.

Early experiences at the Home Mission were often hard. It was extremely difficult for the visiting ministers who so kindly came to help in the work, to understand the problem of keeping our Mission audiences orderly and respectful.

I remember one particularly hard meeting when a good part of the audience was in the meeting to escape the storm and cold of the street. The sermon lasted an hour, and was going well on to the next half hour. By my side was Richard, a very restless teen-age boy; he had just finished an argument with another boy as to who would hold my Bible when we get to heaven, when we became conscious of a tall form moving toward the platform. The minister paused and listened to "Sister Melinda." We did not know what she said, but the sermon came to an end.

"Sister Melinda" was always helpful in sickness. Her Sunday-school class was one of her chief delights. We have lost many of them in the course of years. Sister Elsie Drange Kaufman was one of her faithful scholars. Of course, there were others, many of whom, like "Sister Melinda," have gone on.

It was hard work, but it was sowing the Word, and, as we remember those early experiences, with the disappointments, the earnest prayers, and the daily grind of hard work, we feel more and more that the seed sowing was abundantly worth while. "Sister Melinda" has now gone on to enjoy the fruits of her labors.

—Lina Z. Ressler.

Tobias E. Moyer

Chapter IV

TOBIAS EHST MOYER

Friend of the Aged

The Mennonite immigrants who came to Germantown, Pennsylvania, from Crefeld, Germany, differed somewhat from the earlier Mennonite settlers. They came from entirely different communities. Customs and occupations, too, were different. Those who settled earlier, were weavers and sought employment in the towns. The immigrants from Crefeld, on the other hand, were farmers, eager to find fertile soil. Accordingly, in 1702, a small group settled near the place now known as Skippack. In 1725, they built their first meetinghouse. As more families moved in, they gradually spread as far west as Spring City and as far northwest as Boyertown in the eastern part of Berks County.

Ancestors

One hundred fifty years later, only a few Mennonites were living in this part of the country. The churches which were still standing were not being used. Services were held only on alternate Sundays, and very little interest was shown. A great many families had moved to other communities. The true Mennonite spirit and enthusiasm had almost died out, leaving a mere external formalism.

In this Berks County environment, Levi Moyer and his wife, Elizabeth (Ehst) Moyer, lived. Their home was a happy one. There was every indication of resigned

wills and devotion to God, for although these people were not wealthy materially, they were rich spiritually.

Death of Mother

Into this happy home came several children, one of whom, Tobias Ehst Moyer, the subject of this sketch, was born May 10, 1863. When he was only a year old, his mother died of typhoid fever. Then Tobias lived with his grandparents, Mr. and Mrs. Abram S. Ehst, for five or six years. At that time his father remarried and took him to a farm in Bucks County, two miles from Hellertown. His stepmother was a member of the Reformed Church and had two children, Irvin and Ida, by a previous marriage.

When he was very young, his parents moved to Gabelsville in Berks County. Here he attended a country school. Although his studies proved hard for him, he stuck to them and never allowed himself to become discouraged. Perseverance was a prominent characteristic throughout his entire life. After he finished his few years of schooling, he became interested in milling and decided to learn the trade.

Since they did not live near any church of their own denomination, the Moyer family attended the Trinity Reformed Church at Stouchsburg, where H. Welker was pastor. At the age of seventeen, Tobias united with the Reformed Church. In early manhood, he hired out to Henry Gabel (possibly near Gabelsville). From this family he took his wife. In 1884, he married Amanda Stauffer Gabel, one year his senior. Henry Gabel built a house for them and Tobias helped in the mill for several years. He was very much interested in church activities and in the study of Bible doc-

Unites with the Reformed Church

trines and ordinances. He soon learned to obey them and to appreciate their importance to the Christian.

As soon as he gained enough knowledge of the milling trade, he moved to Allentown, Pennsylvania, where he bought and operated a flour mill of his own. He built up a large business by his honest treatment of his customers. Many who came in contact with him remarked about the fairness and accuracy of his dealings with them.

Four children were born to Tobias and Amanda Moyer: Edwin Levi, born January 20, 1886; Jacob Gabel, born February 29, 1888; Arthur Tobias, born November 22, 1890; and Mary Elizabeth, born September 10, 1899.

Financial Reverses

Tobias Moyer had the misfortune of losing his mill by fire. Since he was unable to rebuild it, he decided to take up farming. He bought his father-in-law's farm near Pottstown, Pennsylvania, and moved on it in 1892. His Christian character won him many friends among his neighbors. Again his characteristics of honesty and thriftiness were evident.

In 1908, after he had farmed for several years, he traded the farm on a city property in Pottstown. Since this property had no clear title, he lost all the city property and everything else which he owned. After he lost his property he and his wife moved into the community near the Vincent Church where he spent two pleasant years working for Preacher Amos Kolb. These two men greatly enjoyed each other's Christian fellowship and Brother Kolb did a great deal to strengthen his friend's faith in God.

In 1908, Tobias Moyer and his wife had left the Reformed Church and united with the Mennonite Church

near Coventry, Pennsylvania. When he was asked why he preferred the Mennonite Church, he replied, "I left the Reformed Church because I wanted to keep all the commandments of the Lord." He had the conviction that the Reformed Church did not practice all the doctrines taught in the Bible. In the Mennonite Church he was active and showed much love and concern for the unsaved. Many people were won for the Master through his silent testimony.

Keeping the Commandments

The Vincent Church was one of the few churches that took a stand against the use of tobacco. Tobias Moyer had been using it for many years, but for fear of being a stumbling block to someone in the church, he tried to quit it. He underwent a tremendous struggle in breaking the habit, but was not successful until his son, Arthur, a man of deep and devoted prayer life, made his father's plight the subject of earnest, prevailing prayer.

One day as Arthur Moyer was passing the house of his father, Arthur's mother asked him whether he had noticed anything different or strange about his father's habits. When he did not understand what she meant, she told him that his father had, after a hard struggle, quit using tobacco. Arthur said later that he had been praying for his father, but when his prayer was really answered, he could hardly believe it. He was reminded of the incident in the book of Acts, where the believers were praying for Peter's deliverance, and when it really happened and Peter stood at the door knocking for admittance, the maid refused him because she did not have the faith that their prayers had been answered. Bro. Tobias gave all the credit to the Lord for delivering him from this filthy

habit, for in his own strength he had been able to make no progress in overcoming the appetite.

The Call to Service

In 1910, Tobias Moyer and his family moved on Solomon Good's farm. Here he farmed for one year until he was called to be superintendent of the Old People's Home at Oreville, Lancaster County, Pennsylvania. He and his wife, Amanda, succeeded Jacob and Leah Kauffman Benner, of Juniata County, Pa. The latter had been steward and matron from the spring of 1908 until 1911 when they returned to their Juniata County home.

A bit of previous history should probably be given here. Because of the increasing number of old people in the Mennonite Church and the demands that provision be made for those who did not have a convenient place to spend the remainder of their days, the ministers of the Lancaster Conference had taken steps toward establishing an Old People's Home. Five deacons were chosen to constitute a committee to solicit money among the churches of the district. The Sunday School Mission Quarterly Meeting seems to have been active in supporting the project.

After a brief period of solicitation, everything was ready to begin. John C. Landis donated a beautiful site on the banks of the Little Conestoga Creek, two miles northwest of Lancaster, Pennsylvania. He later donated two farms to the Home. The buildings face the state highway, formerly known as the Harrisburg Pike. Additions to the main building were made in 1907 and again in the summer of 1913. The Home Association, which governed the Home, was incorporated on October 20,

Mennonite Home, Near Lancaster, Pa. The Wing in the Foreground Is Occupied by the Women. A Similar Wing to the South (not seen) Houses the Kitchen and Dining Room, the Workers in These Departments, and the Men

1903. The first superintendent of the Mennonite Home was Jacob H. Mellinger, and his wife was matron.

The aim of the Home was to make the inmates feel that here is a home of comfort and rest where they as pilgrims nearing the end of the journey, might spend the evening of life in an atmosphere of Christian fellowship and church relationship. This was the kind of work that Tobias Moyer and his wife came to take charge of in the spring of 1911. The Home has been a source of blessing to many an aged person, in the spiritual as well as the material phases of life, and its usefulness to the church cannot be overestimated. Truly those who had the vision of preparing a place for the aged and widows, got the significance of the message written by Paul when he exhorts them to take care of the widows, and not to neglect their welfare.

Tobias Moyer undertook his new task with a great deal of concern and a feeling of heavy responsibility. Everyone who was asked to recommend him for the position gave a favorable reply. Preacher Amos Kolb, Tobias Moyer's home minister at Vincent, said, "I could recommend Brother Tobias for that position . . . to be faithful, honest, and capable." Everyone knew him to be industrious and a man who finished every task which he began.

Not Slothful in Business

A competent man is needed for as great a task as superintendent of a Home that cares for aged people. Such a man was Tobias Moyer. His days were spent caring for the large family, numbering sixty when he became superintendent and eighty-five at the time of his death. He was faithful to his duties and always inter-

ested in the temporal and spiritual welfare of those in his care.

Tobias Moyer had many sorrowful experiences. Within eight years his entire family passed away, his father, sons, only daughter and finally his companion. All of these deaths were sudden, and each was a shock to him. The passing away of his son, Arthur, was especially hard for him to bear. Arthur Moyer was superintendent of the Welsh Mountain Mission. One night he went out to investigate the cause of an unusual noise. As he flashed a light in the darkness, it fell on a thief at the corn crib. The latter became frightened and shot Arthur, who died later from the wounds. He was a devoted laborer in the Master's service. His father was well pleased with the interest he took in propagating the Word of God. Arthur's death was indeed a great blow to his father. This incident was "the hardest trial and one which told plainly in Tobias's life." He often said in the German language (which he loved so well), "What God does is well done, therefore I will hold my peace." He would not murmur nor complain at God's dealing with him.

Sorrow

Three years after the death of his beloved companion, Amanda Gabel, who died June 10, 1928, Tobias Moyer married Rebecca Burkhart, one of the workers in the Home. She had come to the Home two months after the Moyers had arrived, and she had worked under his stewardship for a number of years. After her marriage to Tobias Moyer, she served as matron until 1933, the year of her husband's death.

Tobias Moyer was a man of strong faith in God, and he had learned early in life to commit his troubles and worries to the Lord and leave them there. He was a

strong defender of the faith and a lover of simplicity in all its forms. He took the work of the church to heart and was interested in all of her activities. He was not a man to glory in his simplicity and faith in God; that is, he did not enjoy being complimented for his great faith in God. His faith in God and simplicity of life were not for show, but were the spontaneous outflow of his life.

Faith in God

When complimented on his long faithful service at the Mennonite Old People's Home, he invariably would say, "Give God the honor, for He gave me health and strength for this work." When urged to take life easier and not work so hard, because he was getting old, he answered, "I would sooner wear out than rust out." And this was what actually happened, for he worked to the last moment of his life.

In business he was strictly honest, and many salesmen and business men with whom he came in contact said that they enjoyed visiting with him even when he did not buy merchandise. He was not faultless, however, for like every other Christian, he had to struggle to overcome the flesh. His weakness was that he was very outspoken and quick to voice his opinion, but nevertheless quick to admit a mistake when it was pointed out to him.

Bro. Moyer believed firmly that a Christian should not go to the polls to vote. He believed that voting belonged to the world and that as a Christian he should keep away from any such contacts with the world. He thought that if he voted, that is, if he helped vote someone into office, he would be obliged to render service to the country in the event of war. He was a firm advocate of nonresistance. This he told to business men who urged him to vote.

Nonresistance

Many times they admitted that he was right, and admired him for taking the stand.

By his open heart and straightforward manner, he made many permanent friends, and he had many such among the inmates of the Home. He cared for them well, trying to satisfy not only every reasonable wish, but many of their whims as well. Those on the workers' staff also appreciated his help in ironing out difficulties. Both young and old looked up to him as a father and sought his advice.

His tasks at the Mennonite Old People's Home were many and varied. Almost every day new problems arose that needed his attention and solution. To keep the large Home in good running order required a great deal of time and attention. One day the heating plant would need repairs; or there would be coal to order to keep the three furnaces and kitchen supplied with fuel. Possibly the next day it would be the water system that needed his attention. Somewhere in the house a faucet would need a new washer, or the pump would not operate properly. Then an electric light bulb would burn out and a new one would be needed to replace the old, or an iron would not heat, or the refrigerator was not cold enough. A countless number of little things had to be done. Bro. Moyer did all these odd jobs and the only complaint he made was, "A man ought to be an electrician, plumber, and a carpenter, all in one." Only after he could not cope with a given situation would he call a mechanic.

Diligence

He enjoyed working out of doors, especially in the garden, even when other work needed his attention badly. For example, the old people needed their requests satisfied. Perhaps it was the winding of a clock or the tighten-

ing of a pair of spectacles or some other little bit of work to help to make them contented and comfortable.

He went to Lancaster twice a week for supplies and usually had a long list of things to purchase for the inmates—anything from a bit of candy to a pair of shoes.

Care for the Aged

At times he needed to settle a little dispute between the inmates; or sometimes he needed to correct someone for not abiding by the rules of the institution. He could be firm, when necessary, yet he usually managed to mingle kindness with firmness, so that no one's feelings would be hurt. It was natural that all could not be pleased, but he tried continually with the guidance of God to do what was right and just.

Two hundred thirty-one aged people died while Tobias Moyer was steward of the institution. He sat by the bedside of many of these, reading comforting Scripture passages to them or praying with them as they passed on to their eternal home. Many times he neglected to take proper time for sleep, or he arose at midnight to minister to a sick or dying soul. It was doing things of this kind that made the inmates love and esteem him highly. He was unselfish, seeking to comfort others while neglecting himself.

The death of Bro. Amos G. Kauffman was a severe blow to Bro. Moyer. Bro. Kauffman had been the chairman of the Board for a great many years and was a man much loved. He died on December 4, 1932, almost a year before Bro. Moyer's death. Living only a few miles from the Home, Bro. Kauffman often came to visit him, to chat and discuss problems of the day or activities of the Church. His counsel and advice were greatly appreciated by all with whom he came in contact.

Tobias Moyer loved to sit by the light at night and read. Any book that dealt with the advancement of Christian thinking, he read. He kept himself informed on the news of the day by reading the newspapers. Although not a public speaker, he gave several talks in the church services and elsewhere. He was never ordained to the ministry, but he gave his testimony wherever and whenever possible. He conducted the daily devotions at the Home. He always had a word of comfort for everyone. Since it was inconvenient for the aged inmates to go away to Sunday school and church, Brother Moyer conducted Sunday school at the Home and he saw to it that church services every alternate Sunday evening were held by ministers of the Lancaster Conference. He made yearly trips to his old home community, to the Vincent Church, for communion service. He was a lover of song and always enjoyed hearing the group of young men and women of the different congregations that came and sang for the elderly inmates of the Home.

Fond of Reading and Singing

Thus far this sketch has dealt largely with his work at the Old People's Home and with his public life. He had family cares also. As a husband he was tender, sympathetic, and affectionate. He loved his family dearly and was much concerned with its happiness and welfare. As has already been pointed out, his son Arthur's death was a great shock to him.

Tobias Moyer's death came very unexpectedly. One afternoon, as was his custom, he went to Lancaster for supplies and to deliver some vegetables to the Vine St. Mission. As he left the Home, he bade his wife farewell with a wave of the hand. After he had made his neces-

sary purchases, he went to the Vine St. Mission to deliver the vegetables. He carried them to the Mission cellar, and upon returning from it for the last time, fell dead. Brother Jacob Mellinger eased his fall by catching him as he was sinking to the floor.

Death

The news, which came like a bolt from a clear sky, spread rapidly. His wife could not realize it. She had seen him only an hour before, waving a good-bye as he left the Home. The inmates could not believe the report of his death. But it was true. God in His own mysterious way had snapped the thread of his life and had suddenly called him home to be with Him in glory.

The memories of this faithful servant will long remain. He had made a success of everything he laid his hand to. He had come to the Home and had filled his place nobly. As one friend said, "He just grew fast to his job and everyone within and without was only delighted that he did." Many people were won to Christ or drawn nearer to Him through his example of living a simple, Christian life. Bro. John Wissler and his wife succeeded Bro. and Sister Moyer as superintendent and matron of the Home.

The funeral services were held at the Old People's Home and at Mellinger's Mennonite Church, on November 14, 1933. His body was then taken to Coventry Cemetery Chapel, near Pottstown, Pennsylvania, where after a brief service, burial was made in the adjoining cemetery, beside his first wife, Amanda Gabel Moyer.

REVIEW QUESTIONS

1. From what group of Mennonites is Tobias Moyer descended?
2. What was the effect of the death of Tobias' mother?
3. Why did he unite with the Reformed Church?
4. Describe the early business interests of Tobias Moyer.
5. What were the causes of his financial reverses?
6. Why did Tobias Moyer decide to become a member of the Mennonite Chuch?
7. How did he succeed in quitting the tobacco habit?
8. Why was he called to become superintendent of the Old People's Home?
9. How and why had the Old People's Home been organized?
10. What characteristics did Tobias Moyer have that qualified him for the position of superintendent?
11. What was his attitude toward his numerous and shocking bereavements?
12. What was the attitude of Tobias Moyer toward going to the polls to vote?
13. What qualities enabled him to make friends?
14. Describe the duties of the superintendent of a Home.
15. What was the attitude of Bro. Moyer toward the weaknesses and idiosyncrasies of old age?
16. Describe his death.

ROCK OF AGES

(One of Bro. Moyer's favorite hymns)

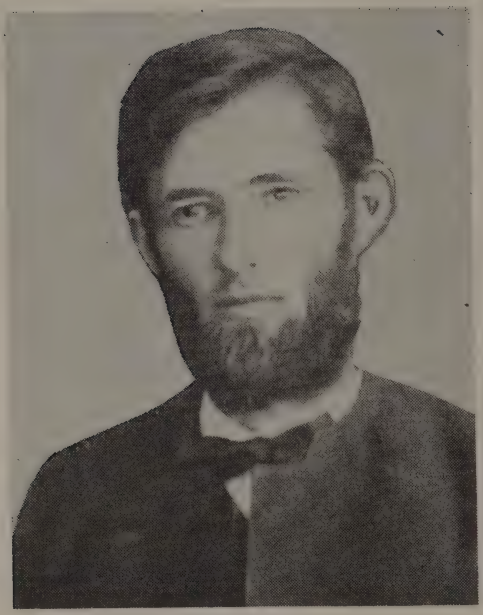
Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and pow'r.

Not the labor of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and thou alone.

Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace,
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my heart-strings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages, Cleft for me,
Let me hide myself in thee.

—A. M. Toplady.



M. S. Steiner

Chapter V

MENNO SIMONS STEINER

Organizer and Consolidator

In the closing years of the eighties appeared on the scene of Mennonite history a young man who was destined to have a most profound influence on the life and work of the Church during the next twenty-five years. Menno S. Steiner, born near Cranberry, Ohio, on April 30, 1866, was descended from at least five generations of Mennonite ministers. His father was Christian Peter Steiner of Swiss Mennonite descent. His mother was Barbara Thut, the daughter of Bishop John Thut, founder of the Mennonite congregation at Riley Creek, later known as the Zion congregation west of Bluffton, Ohio.

Ancestry

Of his early childhood, not many facts have been gathered. His first years of education were spent in a little rural school, four miles west of Bluffton. Even at this early age, he seems to have manifested those powers of leadership which characterized him so well in his adult years. Although education was unpopular in a large section of the Mennonite Church at that time, and although his father no doubt could have used him at home, the family made it possible for Menno to attend high school at Bluffton.

In 1885, while Menno was a high-school student, Evangelist J. S. Coffman held a series of meetings at the Zion Church, then called Riley Creek. Although deeply under conviction, Menno did not yield. After the meet-

ings closed at Riley Creek, J. S. Coffman held another series of meetings at New Stark in Hancock County, about fourteen miles away. It was winter, and the young people from the Riley Creek congregation drove to Hancock County in bobsleds to attend the meetings at the New Stark Church. On one of these trips to New Stark, Menno finally yielded his life to Christ, and soon after was baptized and received into membership in the Riley Creek Church. Two years later, on May 20, 1887, he was graduated from Bluffton High School. But even then his active mind was not satisfied. Like many of the young men of that day, he took up teaching in order to earn money to continue his education. He taught school for two years.

Conversion

Ever since his conversion Bro. Steiner had felt a call to preach the Gospel. The growing congregation at Riley Creek and the membership of a large body of young people influenced the pastor, C. P. Steiner, Menno's father, to ask for help in his pastoral duties. He was not only growing old, but he had been educated in the German language and felt that the congregation needed English preaching. Menno Steiner received a large vote. Others who had received votes were Abraham Thut and David Hilty, both uncles of Menno Steiner, and Isaac Burkhart, of German Lutheran descent, all men of middle age. The custom of that day demanded that even though the majority of the congregation preferred a certain brother, the lot should be used to decide who was to be ordained minister. Isaac Burkhart was chosen by lot and ordained. He was a good man and a fine Christian, but unable to preach English. Disappointment fell upon the younger members who wished an educated minister and one who

God's Way

could preach English. It was a disappointment to Menno Steiner also. But he went to work with renewed zeal, confident that if the Lord wished him to preach, He would open the way. It was no doubt a blessing to Menno Steiner that his ordination was delayed, because it prevented his being tied down to pastoral duties before his period of preparation was completed.

Near the close of Menno Steiner's second term of school in 1888-89, John F. Funk visited the Steiner home near Bluffton. During this visit he persuaded the young man to work for the Mennonite Publishing Company during the summer vacation, selling family Bibles and other good books, taking subscriptions for the publications of the company and making collections for them.

Book Agent

During May, Bro. Steiner wrote from Bluffton, Ohio, that he had spent several weeks in Wayne County, visiting the Sonnenberg, Chippewa (Crown Hill), and Martins congregations in the interests of the Publishing Company. He spent a few weeks in Logan, Champaign, and Butler counties, Ohio, and then left for Livingston and other counties in Illinois. After completing his work in Illinois, he arrived in Howard County, Indiana, on the tenth of July and spent one week there. It is characteristic of him that he attended services at a Quaker meeting as well as at the Amish Mennonite Church during his stay in this community. On July 23 he was back in Illinois where he visited McLean, Livingston, Tazewell, and Bureau counties. He was much interested in conditions existing among the Mennonite churches in central Illinois. He states that he visited fifteen Mennonite churches in that section and that they were divided into five or six classes or groups. The divisions among Mennonites always filled his mind

with poignant sadness. From Illinois he went to Milford, Nebraska, arriving there on August 16. He concluded the trip and his services to the Mennonite Publishing Company in time to attend Teachers' Institute in Allen County and resume his work as a schoolteacher during the following winter.

This first trip among the churches of Ohio, Indiana, and Illinois seems to have opened young Steiner's eyes to many things. He was a keen observer and able to sense the religious spirit of a congregation. Sometimes he was too outspoken in his criticisms and rather tactless in his suggestions. He frequently gave offense by his frankness and directness. But he made many friends, especially among the young people, and no doubt in these contacts, friendships and associations laid the foundation for his future work as a large-scale organizer of activities and institutions in the Mennonite Church. He formed a habit of gathering historical data about the various congregations which he visited and was intensely interested in the differing manners, customs, and practices. That Christian people with a common heritage such as the Mennonites and Amish had should have so many minor differences and prejudices, amazed and bewildered him.

Steiner himself, being of Swiss descent had a background that left him without prejudice in his associations with either the Mennonite or the Amish groups. It seemed to him that Christian people with a common heritage and with so much to gain through united and concerted effort should follow only one reasonable course and that would be to unite their forces. Very early he conceived a preference for the more progressive leaders and workers in the Amish group. He considered the Mennonites

as a rule more tradition-bound in matters of church work and too strict and unyielding in matters of church discipline. The Amish seemed to him more charitable and practical and also more broad-minded in regard to new forms of Christian activity.

Schoolteacher

During the winter of 1889-90, Bro. Steiner resumed his work as a schoolteacher, at which profession he seems to have been eminently successful. He was a keen observer, a fluent speaker, and had a mind that was open and unbiased. At the end of the school term about the first of May, 1890, Steiner again entered the employ of the Mennonite Publishing House, receiving twenty-five dollars a month and his expenses on the road. His work, as in the previous year, was to take subscriptions for the Publishing House, to sell books and to make collections. This year also his first trip took him to Wayne County where he gave a very interesting talk on "Faith Cure" at the Pleasant Hill Sunday School. From Smithville, he went to Canton and a few days later to the Beech congregation near Louisville, in Stark County.

Getting Acquainted with the Church

During the latter part of May and June, he continued his work in Ohio, Indiana, Illinois, and Nebraska, and on the eleventh of June, set out to visit the brotherhood in Lawrence County, Pennsylvania. From there he had intended to go farther east and finally north to Canada. He spent a week in Lawrence County, then went to Cambria and Somerset Counties in Pennsylvania. In late July, he visited the Amish Church in northern New York, near Croghan and Lowville. He returned to Bluffton about September 1, 1890, after an

absence of several months, during which time he had not had the privilege of worshiping with the home church.

Through his extensive travels, Bro. Steiner was able to encourage Mennonite Sunday schools and to point out their weaknesses, always calling attention to advanced methods and materials in carrying on this work. In every place visited, he advocated Sunday schools, church literature, church unity, and world-wide mission activity. He probably used more brawn than brain in his first efforts, so eager was he to see the borders of the Kingdom extended; but in time he had the average church member discussing the various questions which he had raised in the minds of both ministers and lay members.

Although he had intended to continue his work in the schoolroom during the next year, 1890-91, he gave up those plans to return to Elkhart, and he remained with the Mennonite Publishing Company during the winter. He served the Publishing Company as English proofreader, but he seems to have spent the next summer, at least for a part of the time, on the road for the Publishing Company. He visited among the wealthy Mennonites and Amish of Illinois, selling stock for the Publishing Company. He returned from his Illinois tour on the twenty-fourth of August and several days later left for his home in Ohio, intending to enroll at Oberlin College, Oberlin, Ohio, in direct preparation for Christian work.

Proofreader at Elkhart

Before leaving for Oberlin he spent a few weeks at home, enjoying the fellowship of the home people and of a group of young Mennonites who were attending the normal school at Ada, Ohio, and who spent at least part of their Sundays with the Riley Creek congregation. It

was their custom to meet on Saturday evenings for a song service and for addresses on various religious and character-building subjects. Three of these young men were C. K. Hostetler of Smithville, Ohio, and D. Carl Yoder and A. I. Yoder, of West Liberty, Ohio.

Student at Oberlin

During the years 1889-1892, Steiner did considerable writing for the *Herald of Truth*. His first article in 1887 entitled "Bold Robbers" showed that he had possibilities as a writer. He wrote much as he spoke. His language was direct and fluent and replete with illustrations. His earliest effort, however, came far short of being a literary production. The style was marred by poor composition, grammatical errors, and various types of rhetorical faults. His efforts at composition during the years 1889-90 were chiefly in reporting his travels among Mennonites in the Middle West and commenting on the state of the Sunday-school work and the church life in general. During these years, he gave little attention to the structure or literary quality of his writing. It was not until after he had attended Oberlin College in 1891-92 that he began to have a feeling for literary style. After this time, his subjects remained the same as they had been previously, but his articles were written with more attention to organization and firmness of structure.

Writing for *Herald of Truth*

Beginning in 1891, Bro. Steiner wrote article after article for the *Herald of Truth*. Sometimes for a period he would write the leading article in every issue of the Herald. Frequently the editor would make editorial reference to one of his articles, calling attention to the importance of the idea contained in it. The articles covered a wide range of sub-

ject matter. One points out that it is an unbiblical argument to call a thing right or wrong simply because our forefathers did or did not hold to a certain opinion. He insists that Jesus Christ is the true foundation and that it was the practice of the forefathers to point to Christ as the true foundation. Ideas, practices, or the teaching of men are not the true foundation. Let us not, he admonishes, say that this is not right because the church does not approve of it or because our forefathers did not, but let us rather say, "Jesus said." Let us use more Bible language.

Church unity was a matter of great concern to him. In one of his shorter articles, he soundly upbraids those who cause divisions in the Church. He was fond of pointing out that there is work for everyone and that more workers are needed. "We need more workers," he says, "able workers, young and old, who are not backward in spreading the faith. We need men who uphold intelligently the evangelistic Christian faith."

He was greatly interested in city missions and much concerned that the Mennonite Church was making no attempt to take the Gospel to the needy in the large cities. A sample of his striking style is contained in the words, "There is no need of our becoming Jonah-like by trying to flee from our modern Ninevehs and conceal ourselves in the remote and quiet country homes. . . . If the Lord has opened a way for us to carry out His mission more successfully and more extensively, let us heartily support the good work."

In another article he points out that it is the duty of every Christian to be a missionary everywhere. "All of our actions, our walk, conduct and conversation are to blend into one full-rounded Christian life. . . . Every

true Christian in this way begins to publish in his own home or home mission station how great things Jesus has done for them." This quotation illustrates his growing interest in practical mission work.

His interest in, and genius for, organization is brought out in another article which he entitles "Church Institutions." He had been selling Mennonite Publishing Company stock to the brethren in central Illinois and had evidently been talking the matter of church institutions over with a number of influential members and leaders of the Church. "There are orphans' homes to be built," he says, "mission stations to be planted in the dark regions of the earth, Bible institutes to be established for the training of teachers, missionaries, and evangelists, and, most important of all, our Publishing House to be endowed that the documents and teachings of Christ may be spread far and wide, gratis, in tract, pamphlet, journal, and book form." He goes on to say that our first effort must be to make our Publishing House a church institution. These statements show that even at twenty-five, Steiner was already getting a glimpse of the particular phase of church activity which was to be his leading interest and contribution during his maturer years.

Many of his articles are of an intensely practical nature. One such article is entitled, "Practical Hints to Sunday School Workers." And practical these hints certainly are. They show a mature knowledge of Sunday-school and church work. He was a wide reader. Many of his articles bristle with quotations from leading writers and authors. In an article on "Narcotics" in which he advocates total abstinence from the use of all kinds of liquor and tobacco, as well as other drugs, he gives the following quotation from Tolstoy, "Why are gamblers inveterate smokers?

Why is the use of cigarettes so rare among women of irreproachable lives?"

The German-English controversy in church and Sunday-school work receives its share of attention from his pen. He thinks this "question has caused much difficulty" and "much uncalled-for controversy in a number of our schools." He closes this particular statement with a plea for charity and also for unity. "Use the language," he admonishes, "that will be most beneficial." In another article entitled, "Hints to Conference Delegates," he appears as a keen observer and a man of order. He had attended a church conference and served as secretary and was no doubt impressed by the rather disorganized way in which conference work was conducted. He states that delegates are supposed to do two things: First, state their faith in the doctrine presented in the conference sermon; and second, give a full report of the conditions in their churches. He objects to the brief, scattered, incomplete reports given by some delegates and to the complete omission of reports of some congregations because such reports would be discouraging and would show that the work in certain congregations is declining. He insists that a thoughtful, accurate report would be helpful because it would arouse delegates to the true state of affairs.

Thinking About Church Problems

Another matter that gives him great concern is that some delegates allow themselves lengthy digressions on some abuse in the church which exists in another church or congregation and has nothing to do with the delegate's own report. This article is so well-written and apparently treats of an important subject in so helpful a way that John F. Funk praises it editorially.

Sometimes Bro. Steiner read an article or an item in a paper and then wrote an article on it in the editorial manner. Such an article is the one printed in the *Herald* of August 15, 1892, entitled, "Are You Proud of It?" He had read an article headed, "A Billion Beers, an Ocean of Foaming Lager Consumed by the Inhabitants of the City of Brotherly Love." In this article, he pointed out the rise of intemperance, the decline of church membership, the growth of immorality, ecclesiastical fondness for speculative theology instead of practical Christianity, and finally, a growing spiritual indifference.

Some of his articles show that he had done considerable research work in the files of the *Herald of Truth* and sought material with reference to church work and conference procedure. He points out in one article, "The Solving and Unsolving of Problems," that many questions are discussed and settled in conferences only to be brought up, discussed, and settled again in practically the same way in some succeeding conference or by another conference. He finds in these conditions an argument for a General Conference, and he strongly advocates that Amish and Mennonites should unite and work to a common end.

Even before he was ordained to the ministry, he had already given considerable thought and study to the work and problems of the ministry. He insists in one article that ministers must study the Word, that they must not take pride in saying how little they studied during the past week and how that they are depending entirely on the Spirit. "Depend on the Spirit, yes," he says, "but use the mind God has given." And then comes an expression that bears the mark of Steiner's characteristic style, "The preacher that gives little time and attention to the study

of God's Word is obliged to take a back seat in the Christian ministry."

As already stated, ideas presented in his articles cover a wide range. "Patience is necessary for the success of the teacher and preacher. Secret societies are a hindrance to Christian growth and work and the settling of labor difficulties by strikes is costly and unchristian. The model prayer need not be long, may be short, but should deal with certain fundamental aspects of human life and character, should begin with praise and end with petitions for guidance. It takes a staunch character to be a Christian." It will be seen from the foregoing that he uses a wide range of subjects, that most of them are of an intensely practical nature, and that he gives much time and thought to Christian work and to the organization of the church for effective service. These and similar subjects likewise became topics for his sermons after his ordination to the ministry.

Bro. Steiner's literary activities did not cease with his ordination to the ministry and his active participation in missionary and charitable enterprises. In 1893 when the *Young People's Paper* was founded, he became the first editor, and later served as editor of *Himmels Manna und Missions Bote,* published at Scottdale, Pennsylvania. Bro. Steiner was also the author of two books, *Pitfalls and Safeguards* and the very valuable *Biography of John S. Coffman.*

Later Literary Work

The year 1892 was a busy one in the office of the Mennonite Publishing Company. G. L. Bender was working for the Company in Iowa at the same time Bro. Steiner was in the East and J. F. Funk in the Northwest. The influence of Menno Steiner was being extended more and

more through the columns of the *Herald of Truth* both editorially and otherwise. He advocated opening a mission in Chicago and several times endorsed the idea of organizing an orphans' home. The Missouri annual conference also endorsed the orphans' home idea. Steiner was assistant secretary of the Ohio Mennonite Church Conference in the spring. On various occasions during the year, he defended Bro. Funk and others of the group at Elkhart who were promoting an aggressive program of work in the Church.

Judging from Bro. Steiner's work in the editorial office of the *Herald,* he was becoming more mature, more sure of himself, realizing more clearly the kind of program that the Church needed at that time. In July, he visited Emanuel Suter in Virginia. In September he was made superintendent of a Sunday school held in the South Ward of Elkhart. This building had been opened to the Mennonites for Sunday-school purposes by the chairman of the school board. The school opened with an attendance of three hundred. These lived within easy walking distance of Prairie Street Church, but that church was already well filled with the regular worshipers who met there. It was also during this year that the Indiana Sunday School Union held its twenty-eighth annual conference in Elkhart on June 21-23.

First General Sunday School Conference

Whether it was on account of the State Sunday School Meeting which had been held at Elkhart or whether Bro. Steiner was simply fulfilling plans that he had been maturing for several years is not clear. At all events, in the September 1 issue of the *Herald of Truth* in 1892, the meeting of the first General Sunday School Conference was announced to be held

during the first week in October. Steiner had planned carefully for this meeting. He had visited workers in the East and West and he with J. S. Coffman had selected a committee to arrange a program and give the necessary publicity to the meeting. The success of this conference and its far-reaching influence are matters of general knowledge to even the casual student of Mennonite history. Bro. Steiner's work as a promoter had brought together for the first time Sunday-school workers from east and west who had seen each other's names in the *Herald* and who had heard of each other as Sunday-school workers but who had not met face to face. The organization and promotion of this conference was the capsheaf of Steiner's work up to this time. But he had been quietly laying the foundation for this work through his previous years of visiting among the churches, through writing, through studying local Mennonite history and writing short articles on it, and through advocating a program of aggressive Christian work and organization.

The five years of preparation and of service with the Mennonite Publishing Company had given Bro. Steiner an acquaintanceship with many of the more prominent workers in the various communities of the Mennonite Church, had given him a working knowledge of the affairs of the Publishing Company and had also given him the necessary educational background for writing and public speaking that at last made him a natural leader among the young men of the Mennonite Church. During all this time he had worked as a layman, but Bishop Funk, the head of the Publishing Company, evidently had other plans for him.

John F. Funk had been ordained bishop in 1892 and at once assumed a place in the councils of the Church

which naturally belonged to him from his long association with the publishing, evangelistic, and general interests of the Church. Soon after his ordination to the office of bishop, he succeeded in having passed in the Indiana Mennonite Conference a resolution allowing the ordination of young men for general ministerial work in the Church, even though they were members of a congregation already well supplied with ministerial help. This resolution was passed also by the Ohio Conference the next spring.

When Bishop Funk secured the passage of this resolution, he no doubt had in mind the ordination of some of the younger men in the Elkhart group who were assisting him in the work of the Publishing Company. On account of his wide acquaintanceship in the Church, his ability as a public speaker and writer, and on account of his natural qualities of leadership, Menno Steiner was the outstanding member of this group of young men and the one who seemed to Bishop Funk to be most likely to make a marked contribution to the work of the Church in a ministerial capacity. Accordingly, on March 9, 1893, Bishop Funk took a vote of the Elkhart congregation, and Menno Steiner was chosen unanimously to be ordained to the ministry. His not having been chosen by lot led some of the more conservative eastern leaders to question the validity of his ordination, and in some communities this was a handicap in his work and service for many years.

Ordination

Bishop Funk had evidently intended that Menno Steiner should remain in Elkhart, assisting with the work of the Publishing Company and making evangelistic trips throughout the Church with Elkhart as a center. Soon after his ordination, however, Steiner returned to his home at Bluffton, Ohio, where he spent a period in inten-

sive study and then put into practice the admonitions that he had frequently given to the older ministers during the past several years by spending most of the summer in doing evangelistic work among the small congregations in Ohio which were on the point of dying out. There is little record of the success of these early efforts, but he seems to have accomplished nothing outstanding during the first months of his work as an evangelist. That he threw himself wholeheartedly into this work, however, is shown by his being so much interested and so much occupied in this work that he failed to attend the Ohio Mennonite Conference during the spring after his ordination.

Evangelist

During the remainder of Bro. Steiner's life, he continued his services as an evangelist at irregular intervals. His style of delivery was very direct and forceful. He was not at all skillful in beating about the bush. Sometimes his directness gave real offense. He was conscious of this defect, and although he gave some time to overcoming it, he seems eventually to have resigned himself to it. On more than one occasion he said, "The Lord made some people a smoothing plane, but He created me a ripsaw." He seemed to take it for granted that his particular work was that of the reformer—one who, like the prophets of old, pointed out weaknesses and shortcomings and abuses in the life and work of the Church and its members and who sought in the most direct methods to reform them without fear or favor of men.

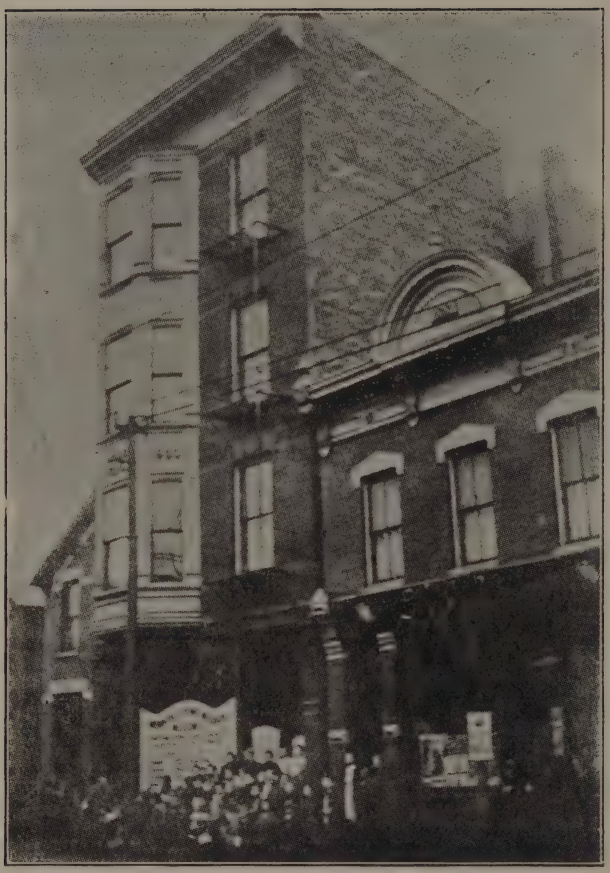
Although he considered himself primarily a minister and an evangelist, his outstanding work for the church was organization. Even before he had finished his high-school course, he had caught from J. S. Coffman the vision that the Mennonite Church should be engaged in spread-

ing the Gospel of salvation through Jesus Christ and the message of peace to all the world. He was one of the first young men of the Church to advocate the appointment of missionaries and the actual establishment of mission stations. No doubt, this missionary conviction was strengthened through his association with the Ebersole brothers of Sterling, Illinois, one of whom, S. D. Ebersole, took part in the work of several Chicago missions during the period of his residence in Chicago as a medical student in the late eighties and early nineties. It is not surprising, therefore, that Steiner should have placed S. D. Ebersole's name on the program of the first Sunday-school conference, and that the subject which the young medical student discussed should be "Home Missions." Another problem which gave Steiner, the Ebersole brothers, and others considerable concern was the promotion of a magazine for Mennonite young people. Both of these projects were accomplished by the time of the second General Sunday School Conference held at Steiner's own home community at Bluffton, Ohio. Bro. Steiner, himself, became one of the first Mennonite missionaries in Chicago and was the first superintendent of the first Mennonite Home Mission organized in the Mennonite Church.

City Missionary

The year after Bro. Steiner became superintendent of the Home Mission in Chicago, he was married to Clara Daisy Eby of Bluffton, Ohio, April 8, 1894. Three daughters and two sons were born unto this union: Charity, wife of Lester Hostetler, of Upland, California; Esther, wife of Dr. J. C. Meyer, Cleveland, Ohio; and Grace, wife of Ivan Hostetler, Zenia, Ohio; Dr. Luke Steiner of Oberlin, Ohio; and Dr. Paul Steiner of Chicago.

Marriage



The First Mennonite City Mission—145 West Eighteenth Street, Chicago, Ill.

One matter that had given Bro. Steiner much concern from his youth was the absence of charitable institutions owned and operated by the Mennonite Church. He very early advocated the founding of an orphans' home. The Orphans' Home at West Liberty was bought as a direct result of his efforts. The Home had been organized first in Wayne County, Ohio, no doubt because he felt that the Wayne County Amish were more progressive and more interested in work of that type. Later, when Glover Institute at West Liberty was to be offered at sheriff's sale, he influenced a large number of brethren and sisters to purchase the property and sign their names to the deed in order to give him time to secure the support of a Mrs. Snavely, in Allen County, for the project. His procedure in this case is typical of his method of work. He reached decisions quickly and by the contagion of his enthusiasm influenced numbers of people to support a program or institution which he felt should be launched.

Organizer

One of the main principles governing his efforts was that in unity there is strength. And he early saw the necessity of attempting to hold the conservative East and the aggressive West together and to gain their united support for his various projects. He seems to have been instrumental in helping to crystalize the missionary movement in the East and in encouraging the organization of a layman's meeting for the promotion of Sunday-school and missionary work, but he was never successful in securing an organic connection between the working forces of the East and of the West. His efforts to bring the Welsh Mountain Mission founded in 1898 under the Mennonite Evangelizing and Benevolent Board (now the Mennonite Board of Missions and Charities) for instance, fell short

of success. But he must be given credit for having the vision that co-operative projects such as missions and charitable homes should have a binding and uniting influence throughout the Church.

He was constantly interested in organizing missionary and charitable activities and uniting and combining the various boards of the Church. In 1899, he was one of the leading organizers of the Mennonite Board of Charitable Homes and was elected president of the corporation. In 1903, the charter of the corporation was so amended as to include missions, Bro. Steiner still retaining his place as president. He continued his service as president of the Board until 1906, when this Board was merged with the Mennonite Evangelizing and Benevolent Board under the name of Mennonite Board of Missions and Charities. Bro. Steiner was then elected the first president for this new board, and he occupied this position until the time of his death.

Consolidator

After Bro. Steiner became a leader in the missionary and charitable work of the Church, he continued his interest in the union of similar branches of the Mennonite Church. Steiner's efforts for the union of Mennonite bodies did not stop with Mennonites and Amish. He was much interested in the congregations of the Nebraska-Minnesota (German) Mennonite Conference, now known as the Evangelical Mennonite Brethren. It was he who influenced Pastor Peter A. Friesen and his wife, of one of their congregations in Minnesota, to volunteer for service on the India mission field and to engage in work in the American Mennonite Mission. Bro. Steiner's broadmindedness is evidenced by his willingness to

Laboring for Church Unity

accept Bro. Friesen as a missionary and to permit him to enter on his duties as an ordained minister on the field although he was from a group not closely affiliated with either the Mennonites or Amish. His confidence in the brother seems to have been justified because Bro. Friesen showed himself so capable a worker and so sound in the faith that he has since been ordained a bishop in the Mennonite Church in India.

It has been objected to the work of Menno Steiner that he was ambitious and that he had a plan, however hazy and ill-defined, for placing himself at the head of all of the institutions of the church. It is possible that he had some such ambition, but that it was an entirely selfish one should be seriously questioned. He envisioned the Mennonite Church as well organized in missions, charities, and education, functioning under a united program. That this ambition or ideal brought him into conflict with the plans and ideals of many others is not to be questioned. At various times he had rather serious disagreements or misunderstandings with outstanding leaders of the Church.

Probably one of the longest and most bitter controversies in which he engaged was that with N. E. Byers who was principal of the Elkhart Institute in Elkhart, Indiana.

Controversy

N. E. Byers, of Sterling, Illinois, who had been a student volunteer for foreign missions during his undergraduate years at Northwestern University, had been put forward by J. S. Coffman to head the educational work of the Mennonite Church, and Byers felt that this was a distinct function of the Church. He felt that educational work of the Church would not be properly understood and directed by many in the Church, and he felt it as his express duty to further the educational program of the Church and to

make it serve the cause of Christ through arousing interest in missions and preparing workers for the foreign field as well as for the home field. Steiner, on the other hand, felt that the educational work of the Church should be secondary to and subordinate to mission and charitable interests of the Church. Byers hoped for the independence of the two functions; Steiner for the centralized program in which the Church with her missions and institutions should dictate the policies and educational program of the school.

Bro. Steiner was never able to settle this controversy satisfactorily. After years of misunderstanding and of what might be called a dignified and secret wrangling, each member to this controversy decided to let the other alone. After this, the two men became good friends and each ardently supported the work of the other. It was not until after this amicable adjustment had been reached that Byers finally of his own initiative approached the church leaders and offered to place the school under the direction and sponsorship of the Mennonite General Conference.

Menno Steiner was able to carry through much of his work because of his rugged individualism and because the missionary and charitable work of the Mennonite Church was not yet on an organized basis. After he had made numerous attempts to secure conference action to organize various mission stations and charitable institutions he finally developed the philosophy which he expressed in an editorial in the *Herald of Truth.* This was, that whenever a member of the Mennonite Church felt profoundly impressed that any work needed to be done or any institution should be organized, he should proceed on his own initiative to organize and establish the institution and

then turn it over to the Church. This was exactly what he did in a number of instances. It was in this way largely that the Orphans' Home was begun, also the Chicago Mission, the Fort Wayne Mission, the Canton Mission, and the Old People's Home. The Mennonite Evangelizing Board had been organized (partly) by a self-appointed group or committee. The Elkhart Institute, also, had been organized first as a private institution but this was primarily the work of Dr. H. A. Mumaw, J. S. Coffman, and a group of older men, not of Menno Steiner.

After trying for many years to organize one of these institutions by the help of state conferences, he finally organized them with the aid of individual ministers and of laymen. Then when these institutions were well-organized and when they were working concerns he turned them over to the Church.

Menno Steiner has probably not received his share of credit in the organization of the Mennonite General Conference. It is true that John F. Funk had advocated the organization of a General Conference even before he was a minister and had advocated it for at least twenty-five years in the columns of the *Herald of Truth* and also in his various contacts with church leaders, yet he was not in a position to secure the co-operation of all branches of the Church. J. S. Coffman was strongly in favor of a General Conference and of uniting the Mennonite and Amish branches of the Church. But Funk and others were Mennonites and did not enjoy the full confidence of the Amish. It remained for Menno Steiner and others similarly minded, through their wide acquaintanceship and friendship with members of the Church—Mennonite and Amish—to take the first

Mennonite General Conference

steps in the organization of a General Conference by calling the first General Sunday School Conference. Here for the first time both Mennonite and Amish leaders, both lay and clerical, met for discussion of common problems. Here, too, they began to work together in the organization of missions and charitable projects of various kinds. There is little doubt that the ground work was laid in Menno Steiner's early canvassing trips and in his work as a Sunday-school leader.

Menno Steiner had an unusual gift for capitalizing on a certain situation. Many times in a conference, when others were presenting problems and difficult situations, he was the one who dealt with solutions. A definite instance of his outstanding ability in this respect was at the Sunday School Conference held in Champaign County, Ohio, in 1904. Whether he had arranged the program in the way in which it was given or whether he simply took advantage of the situation as it arose, this writer does not know. At all events, reports from various mission fields showed certain outstanding needs in each field. Men and women were needed. Money was needed. The entire assembly was appalled and almost dispirited by the picture that was presented. Instead of seeing in the facts and figures presented any cause for discouragement, Steiner saw it only as a challenge and an opportunity. He arose at the end of the session and in one of the most stirring addresses of his career, entirely extemporaneous, threw out the challenge: "We need fifty men and women and fifty thousand dollars before the end of this week. These will supply only the most urgent needs in the fields where we have opened work. The Church has the money and the workers! Will we lay them on the altar? Who will go? Who will give?" Those who were members of the

vast Sunday School Conference audience in those days still feel the thrill of these moments when he brought together in such stirring and striking visions, the need and the opportunity of the hour.

In his zeal for the spread of the Gospel, he sometimes overtaxed his physical strength, but his testimony was, that he wanted to be true to his confession and to do all that was in his power to build upon Gospel principles.

For a number of years he had known that Bright's Disease was undermining his physical health. But he continued to work until the end. He succumbed to the disease at the Bluffton Sanitarium, March 12, 1911, passing away in the prime of life at the early age of forty-five.

REVIEW QUESTIONS

1. From what group of Mennonites was Menno Steiner descended?
2. Describe his conversion.
3. What occupation did he follow as a young man? How did he spend his vacations?
4. What opportunities came to Menno in connection with his work as a book agent?
5. What educational preparation did he receive for writing and speaking?
6. What were some of the subjects on which Menno Steiner wrote articles for the **Herald of Truth**?
7. Describe his work as an editor and writer.
8. What part did he take in the first General Sunday School Conference?
9. When, where, why, and by whom was he ordained? What might have been the results if he had been ordained in 1889?
10. In what church work did he engage after his ordination?
11. Justify the subtitle for the chapter.
12. What part did Menno Steiner have in promoting church unity?
13. What difficulties did Steiner encounter in his program of organization and consolidation?
14. Sum up briefly the character traits of Menno Steiner and his contribution to the life and work of the Mennonite Church.

George L. Bender

Chapter VI

GEORGE LEWIS BENDER

Treasurer of Missionary Organizations

George Lewis Bender, son of John and Elizabeth (Otto) Bender, was born February 2, 1867. The home to which he came was a simple log cabin, situated on the steep, rocky side of Negro Mountain, a spur of the Alleghenies in Garrett County, Maryland, near Grantsville.

Family Background

His father, John Bender, as a young man, came to America with his parents in 1851 from Oberweimar near Marburg, province of Hesse-Cassel, Germany. He was a member of the Old Order Amish Mennonite Church, but incurred criticism of the Amish bishops for his interest in and support of missionary activity. He was conservative, but broadminded in his views, and his ideas and ideals concerning church and missionary activity and education were far ahead of those of most of his Mennonite contemporaries. Thus it happens that his children, although they lost their mother early and during the formative years of their childhood, yet each received educational advantages superior to the average of their day. In religious matters they were thoroughly indoctrinated in the Amish Mennonite faith, but because of their father's progressive attitude towards missionary activity, they, at his advice, became members of the Mennonite Church. John Bender himself remained a member of the Amish faith to his death, and is buried in the Conservative Amish Cemetery in Grantsville, Maryland.

George Lewis was the fourth son in a family of nine children; a sister, the eldest, and two brothers were older than he. As a child he was never very robust. He also was more reserved and quiet than any of his brothers and seldom mingled with them in their games and sports, especially if they were of a rough nature. He was peaceful and never quarreled with any of his family, all of whom were of a more dominant disposition than he.

Boyhood Characteristics and Inclinations

When he was eleven, his mother's death left to his oldest sister, Barbara, the difficult responsibilities of both mother and sister. She became his champion and ally. To her, he confided his thoughts and aspirations, and in her he always found one ready to understand and help. He became her help and main stand-by in managing the home. Because of his preference for her companionship and because of his disposition and health, his share of the work was helping in the kitchen and doing little errands about the house. He did not care for horses or other farm animals, nor was he interested in farm work. He was more interested in chickens. He fed and tended them with punctuality and care, and spent much time with his flock. He knew all the layers and the disposition of each hen.

Perhaps another reason for his isolation in the family group was the fact that he was left-handed. It was rather difficult to sit beside George at the long brown bench behind the table at mealtime. His more gentle disposition and this handicap of left-handedness were all against him in the rough and tumble of the activity of the other Bender boys, and they could not quite understand him.

Not much was expected of him when he started to school. It was assumed that his limitations would carry

over into his school work, but he surprised everyone with his aptness to learn, and later, with the neatness and precision of his work. When George was put on the program of the country school literary society for the first time, the other Bender boys felt both pity and disrespect for his ability. His brothers felt quite sure that anything he would do could not measure up to ordinary literary standards, but he surprised and humiliated them by reading an excellent paper, superior to anything that had been done previously by any of them. From this time on he was looked up to as a superior when it came to expressing the thought of a quiet, deep thinker on paper. He was a much better writer than speaker.

When George Lewis was nearly eighteen years old, he asked his father for time off from his duties on the farm, and for the small amount of money required to attend the county normal school. This institution prepared the young people for the county examination, turning them out as full-fledged teachers, authorized to teach in the country schools of the community.

His father, as well as his brothers, seemed to have some misgivings about his ability to pass the examination, much less to make good as a rural schoolteacher. For this reason the father fenced by promising George that when he learned to write with his right hand, he might go to normal school. When school opened several weeks later, George Lewis Bender was among the students, for he certainly could write a very good script with his right hand—as well as with his left. He not only wrote with his right hand and went to school, but passed the teacher's examination with flying colors.

In 1885, at the age of eighteen years, George Lewis Bender began teaching in the mountain school in Garrett

The Elkhart Boarding Club

County, Md., near his home. His brother, D. H. Bender, had taught this school for the two years just preceding.

A Teacher

After George had taught about half of the school year, a trustee, a Dunkard preacher, said to his brother: "D. H., you taught a good school, but your brother G. L., is doing a little better."

George L. Bender's success as a teacher was not due to easy circumstances. He encountered many difficulties, one of which was the problem of teaching Amish children who could not speak English. He was fluent in the use of the German language, but the difficulty lay in getting the Amish children to speak English. He was successful, however, not only in the mechanics of teaching, but also in maintaining the control and respect of school and community. He was fond of children, sympathetic with them and their problems, and untiring in his energy.

After his notable success during the first year in Maryland, he greatly surprised his family by announcing his intention of "going west." His next teaching position was in Johnson County, Iowa, near Wellman. Here, also, he was a successful teacher.

It was during this year, 1886, that John F. Funk of the Mennonite Publishing Company heard of young Bender and asked him to come to Elkhart for a conference regarding his entering the employment of the Company. The result of this meeting was that George Bender entered the services of the Mennonite Publishing Company. He located permanently in Elkhart, Indiana, in 1887.

It had been in 1886, during Bro. Bender's work as a teacher in Iowa, that he was summoned to Elkhart, Indiana, for a meeting with Bishop Funk. This was a formative and growing period in the history of the Men-

nonite Church. The period is characterized by individualism and aggressiveness in various fields of endeavor.

Connection with Mennonite Publishing Company

The growth of missionary interest was one outstanding evidence of church expansion and development of this period. Another manifestation was the response that was being made to the evangelistic activities of J. S. Coffman, and still another stride of great importance in uniting and fortifying Mennonites that were scattered over the United States was the work of the Mennonite Publishing Company. Some of the eastern congregations were fairly well united and established, but many western and Canadian congregations were struggling to maintain their identity against odds of inadequate organization and leadership. Bishop J. F. Funk, as founder and editor of the *Herald of Truth,* was doing a great work by fostering unity and promoting concerted action among the various groups.

As already stated, the meeting of Bishop Funk and George Bender resulted in Bro. Bender's locating in Elkhart in 1887. He assisted in the publishing house and traveled to various parts of the country in the interest of the Publishing Company. Because he had good command of the German language, the Company sent him into the Dakotas and into the provinces of Manitoba, and Saskatchewan, Canada. These sections had been settled by the Russian Mennonites, a German-speaking people, and in their hands the Company was eager to place the German edition of the *Herald of Truth,* the *Herold der Wahrheit,* and also the *Rundschau* and *Der Christliche Jugendfreund.*

G. L. Bender, at this time, was a young man of twenty. His early religious training, his personal interest, his re-

ligious concern and zealous activity, added to his contact and associations with the aforementioned leaders of the Mennonite Church, are, no doubt, the foundation of his later contribution to the Church.

He gave up teaching for several years following 1887 and devoted his entire time to his work for the Publishing Company. He formed many lasting and valuable friendships during these years. The workers enjoyed many good times while they were employed at the publishing house. Working with Bro. Bender were about a dozen other young men, a number of whom were later to figure prominently in the work of the Church through various channels of service. These were: John Horsch, M. S. Steiner, Dewitt Good, Eliab Betzner, A. B. Kolb, A. C. Kolb, Benjamin Bixler, John Byers, Michael Landes, Daniel Weldy, Chas. McClintock, and William P. Coffman.

All but a few of these, whose homes were in Elkhart or who had other lodging places, formed a Boarding Club in order to reduce their living expenses. They rented a house on Eden Street near the Prairie Street Mennonite Church and secured competent cooks and housekeepers. Those who served in this capacity were Mrs. Bowers and Martha Brenneman. One can imagine the amount of food a dozen active and healthy young men devoured and the lively times they would have had together.

In contrast with their fun and pranks were their feelings of sincere religious fervor and their serious outlook on life. They helped in the church services of the Prairie Street Congregation in Elkhart. They were interested and active and contributed their talents willingly. Each did what he could do best. A. B. Kolb was their song leader; although he was not a trained singer, he had real ability, and their song services were good. On more

than one occasion the Eden Street boarding house occupied by the young men served as a meeting place for the young people of the community. These meetings, although entirely informal, were about halfway between a Young People's Bible Meeting and a well-conducted literary society. Much time was devoted to singing hymns and Gospel songs and to learning new tunes.

G. L. Bender's ever-increasing circle of friends and interests was greatly enlarged by his travels for the Publishing Company. As a result of the evangelistic activity of J. S. Coffman, he became acquainted with the E. S. Hallman family and the M. C. Cressman family, of Berlin, now Kitchener, Ontario. As both of these men were deeply aware of, and interested in, the need of religious awakening and development, they found themselves at times assisting on the various committees and boards. These men became so well acquainted, and so deep was their regard for each other, that it became customary for Bro. Bender to make his home at either the Hallman or the M. C. Cressman home during his stay in Canada.

Courtship and Marriage

Bro. Hallman and Bro. Cressman owned a dry goods store in partnership, and both would many times invite unexpected guests to their homes for dinner. It was on one of these informal occasions that G. L. Bender met Elsie Kolb, then a young woman of eighteen, employed at the E. S. Hallman home. He became interested in the shy, modest, Mennonite girl and the sincere friendship which sprang up was continued by correspondence after his return to Elkhart.

About three years later, on the twenty-first day of October, 1896, G. L. Bender and Elsie Kolb were united

in holy matrimony. J. S. Lehman, assistant pastor of the Elkhart congregation, was the officiating minister. Since affairs at the Publishing Company were pressing, and it was inconvenient for Bro. Bender to leave, Sister Kolb, accompanied by her cousin Titus Kolb, came to Elkhart. The wedding ceremony was performed at the Prairie Street Mennonite Church, with a large representation of the members present.

Attending them were Christine Beachy, a childhood chum of Bro. Bender; Adaline Brunk, a missionary volunteer to Turkey; Titus Kolb, the bride's cousin; and Ansel Coffman. A large, well-attended reception was given for Bro. and Sister Bender on the evening of their wedding day at the J. S. Lehman home.

Previous to his marriage, Bro. Bender had lived for a time in the J. S. Lehman home. Until their home was completed and ready for them, Bro. and Sister Bender continued to live there. They soon, however, made their home at 1223 Prairie Street, Elkhart, Indiana.

Maturity and Lifework

In taking up the work of G. L. Bender on the Mennonite Board of Missions and Charities we come to the very heart of his lifework. Beginning in 1892 as treasurer of the Mennonite Evangelizing and Benevolent Board, he served as treasurer of practically every Board that required the handling of money, until the consolidation of the Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions resulted in the formation of the Mennonite Board of Missions and Charities. Until 1895 he continued his work as a schoolteacher, working at night on his church work. He served as a public schoolteacher in the Pleasant Hill, Bunker Hill, and Dunlap Schools of Concord

Township, Elkhart County. Hence his work for the Mennonite Board of Missions and Charities was a free gift to the Church for he received no stipulated salary until 1919. So thoroughly was his heart in his work in serving the Church, that he was able to perform faithfully and efficiently in several capacities simultaneously.

His family was growing up during these years, yet busy as he was, he always had time to help teach and train them. He would spend evenings after a busy day by gathering his children about him, holding one of them on his knee, and instructing them. Thus they learned of Noah's Ark, the stories of David, Joseph, and others. They learned more. They learned of high ideals and unfaltering courage.

The hobbies and activities of his youth were the permanent interests of his mature life. During the early years in Elkhart he was very much interested in chickens. He raised large flocks of them and enjoyed working with them. He was very successful as an amateur breeder. He was also very fond of music and did all he could to encourage any indications of musical inclinations in his children.

He was always much interested in and a loyal supporter of educational activities. As a young man he had a very small income, but nevertheless, he was one of the original supporters of the Elkhart Institute and proved his confidence by purchasing shares of stock in the Institute. His progressive spirit and vision of the value of a good education continually stimulated his children and gave them a thirst for an education. He resolved that they should be well educated, and today his ideal stands realized, for all seven have attended Goshen College. Six have taken the B. A. degree there, and six have done graduate study. All

five sons have completed, or are completing, a Doctor's degree. He remained always a loyal friend and constructive critic of the Elkhart Institute and Goshen College.

As a church worker, he was conservative but open-minded. He served in the capacities of teacher, Sunday-school superintendent, and deacon. He was ordained deacon of the Prairie Street Mennonite congregation in Elkhart in 1907. His ability to make and keep friends enabled him to render excellent service in this position.

His ability as a good financier was evident early, and on account of his conservatism and excellent judgment he was given commissions of all sorts to handle money for others. He was trusted to care for widows and often handled all their finances for them. These early services to the church and community built up such confidence in him that he became one of the leaders in the Elkhart congregation.

Financier

He was very successful in soliciting funds for any cause. He had a personality that inspired confidence in his judgment and ability in investing funds for others. This ability was used in all his work for the Church. Whenever one of the organizations of the church needed funds, he was thought of first in securing them. It was sometimes said that, "G. L. Bender could smell money" and that, "if it could be gotten, he could get it."

The reputation built up by G. L. Bender in his various financial duties in Elkhart, no doubt, had much to do with his appointment as treasurer of some of the most important boards of the Church. In 1882, the Mennonite Evangelizing Fund had been established, but it was absorbed by the Mennonite Evangelizing and Benevolent Board in 1896. Apparently, no single conference body or mission board was able to control forces that had sprung up in the

churches both in the East and in the West. At first the Evangelizing Board was a local organization for the purpose of encouraging evangelistic work in the Mennonite Church. Earlier, however, John F. Funk had given generous subsidies to promote the evangelistic efforts of Bishop John M. Brenneman.

Shortly after the organization of the Evangelizing Board, several of the leaders met in Chicago and decided to charter the Board, authorizing it to hold bequests and wills for charitable purposes. This organization took the name of "Mennonite Benevolent Board" and since all who were interested in this Board were also actively interested in the Evangelizing Board, the two were consolidated in 1896, and granted a charter by the state of Indiana under the name "Mennonite Evangelizing and Benevolent Board." G. L. Bender, serving as one of the nine directors and as a member of the executive committee, had a large part in the responsibilities of this board. Having been treasurer of the Evangelizing Board from 1892 to the date when it was merged with the Benevolent Board in 1896, he was qualified to take charge of all the money which the Board received and spent, and to keep the bequests and funds of the various functions separate.

Another institution similar in purpose and function to the Mennonite Evangelizing and Benevolent Board was the Home and Foreign Relief Commission organized at Elkhart in 1896. Its founders were the same outstanding leaders, with G. L. Bender as the treasurer. The object of this organization was to furnish relief to sufferers in the India famine and it attempted to combine home and foreign relief and mission work of the entire Mennonite Church. The treasury of the Relief Commission was

managed separately from that of the Mennonite Evangelizing and Benevolent Board, but G. L. Bender was treasurer of both organizations.

In 1899, another board was chartered under the name Mennonite Board of Charitable Homes. This board had for its object the gathering of funds to build and maintain homes for the aged, infirm, and for any orphan children in the church.

In 1903, the charter of the Mennonite Board of Charitable Homes was amended to include missions and its name was changed to "Mennonite Board of Charitable Homes and Missions." Bro. Bender served on this board as director and also as financial secretary and treasurer.

For several years it had been evident to church leaders that the two chartered boards would do better work if they were merged. On November 15, 1905, the two boards were consolidated under the name "Mennonite Board of Missions and Charities." The plans for the consolidation were formulated by a committee of nine. A large share of the planning and counsel of this committee was contributed by G. L. Bender since he had been financial secretary and treasurer of most of the boards which were being consolidated. He was made treasurer of the new board.

He conceived the idea of establishing annuity funds and gifts. The annuity fund under the management grew from nothing in 1906 to the sum of $133,000 at his death in 1921. He had much to do with shaping the policy of the Board which called for keeping a fairly large reserve fund from which to draw in times of extra expense. This reserve fund could also be used as "working capital," in opening new institutions, and in assuming new responsibilities. This provision gave the Board stability and con-

fidence. In 1907, almost immediately after the consolidation of the Boards, the hospital and sanitarium for tuberculosis was established at La Junta, Colorado.

Because of the added financial responsibilities under the new Board, the executive committee requested G. L. Bender to resign his position as postal clerk in the Elkhart Post Office and to devote his entire time to his financial duties as treasurer and secretary of the Board. As the business of the Board grew, the problem of establishing permanent headquarters for the Board arose. The annual meeting of the Board in 1914 decided to build a new executive building for the Mennonite Board of Missions and Charities at 1711 Prairie Street, Elkhart, Indiana.

In the discussions and plans concerning the advisability and necessity of providing this building, G. L. Bender naturally figured prominently. He practically raised the entire amount personally by soliciting the Mennonite Church at large. With grounds, other buildings, and equipment the total amount invested was $12,500. During this year and the year 1915, nearly $130,000 passed through the hands of the Board for labor, support of Missions, and charities at home and abroad. New opportunities and responsibilities constantly presented themselves. In 1914, the income of the Mennonite Board of Missions and Charities had increased from $26.36, its total income during the first year (1882), to $150,000 a year, and the holdings of the Board were $400,000.

At the request of the Children's Welfare Association with headquarters in Kansas City, the Mennonite Board of Missions and Charities absorbed that organization. G. L. Bender, with Abram Metzler, was on the advisory committee to act conjointly with the Welfare Association.

Although heavily burdened with the responsibilities of the Publishing Company, the work of the Board of Missions and Charities, and his duties as a teacher, or as a postal clerk, G. L. Bender yet had time for many other responsibilities.

Miscellaneous Activities

Another institution, the Mennonite Book and Tract Society, was founded in 1889. G. L. Bender was among the active promoters of the idea. His task was to furnish books to ministers and worthy poor at cost and also to collect funds for general tract distribution. The society numbered among its first members such influential men in the Church as J. S. Coffman, M. S. Steiner, and J. W. Weaver.

In addition to his other duties, G. L. Bender successfully taught a Sunday-school class of young women for many years. Members of his class appreciate very much even today his efforts as a teacher. As Sunday-school superintendent of the Elkhart Church he became one of its leaders. He served as Sunday-school superintendent for ten years. His counsel and advice were sought and heeded, and everyone trusted him. His services as a deacon of the church have already been referred to. His high sense of loyalty and duty and his sincere interest in the welfare of others could not have placed him in a better position to do the things he was so well qualified to do.

He served in various capacities in the General Conference, the Indiana-Michigan Conference, and on the local board of Goshen College. In 1911 he was appointed delegate to the General Conference by the Indiana-Michigan Conference, and in 1914 re-elected to the same position for the 1915 General Conference. In 1915 he was elected treasurer of the Indiana-Michigan Conference.

Bro. Bender was also one of the early and loyal supporters of education. He felt the need and appreciated the value of educational institutions for the Church, and for these reasons championed the cause of the Institute and of Goshen College to the best of his ability. During the period of his active life, many Mennonites still opposed education, and Bro. Bender did much as a peacemaker and go-between for the groups of the Church that opposed and those that labored for the College. On one occasion he did all within his power to keep the issue of financial aid for the College from being thrown out of the Indiana-Michigan Conference. He did this by proposing an adjourned session to reconsider the problem of financial aid, and thus did prevent the issue from being rejected, until it was acted upon. He served on the local board of Goshen College in 1918 and on the Financial Committee of the Mennonite Board of Education in 1918-19.

Another problem to which he devoted much of his time during 1917 and 1918, was the welfare of the conscientious objectors. He spent much time visiting and encouraging them and their families.

In 1919, by the approval of the Mennonite Board of Missions and Charities, Bro. Bender wrote checks for $25,000 monthly for the use of the American Friends Service Committee of Philadelphia for relief of war sufferers, and the same monthly amount to the Near East Relief (interdenominational) of New York City, for those suffering in Palestine and Syria. As treasurer of the Mennonite Board of Missions and Charities, he made various trips to Philadelphia and New York City, to confer with officials of the above organizations.

In 1918, George Bender first became aware of the symptoms of Parkinson's disease, a form of paralysis. He,

however, continued his many duties while under treatment. After his first examination by a Chicago specialist afforded him no relief, he visited Johns Hopkins Hospital at Baltimore, and there, too, he failed to find help.

By December, 1918, his labors had become too heavy for him to carry and he had to have help in his office work.

Illness and Death

Different individuals were recommended to him and worked with him from time to time. Eventually, Vernon Reiff of Hesston, Kansas, was recommended. Bro. Bender opened correspondence with him, arranged a meeting at Hesston, and the two, finding each other congenial, in March, 1920, arranged for Bro. Reiff to enter the office of the Mennonite Board of Missions and Charities as Bro. Bender's assistant.

Deriving little benefit from the treatments at Johns Hopkins Hospital, Bro. Bender returned home. Soon after, he entered the sanitarium at Battle Creek, Michigan, where he remained several months, receiving more benefit there than from any previous treatment.

He was painfully conscientious, and it was hard for him to give up his work. By disposition and temperament he was bound to it, and, having been with the institution from the very beginning, he found it extremely difficult to surrender the work which was fast becoming too much for him. On his return from treatment at Battle Creek, he oftentimes worked until two o'clock in the morning, going over his mail and attending to office details. During the last year of his life when his right hand was paralyzed, he again did all his writing with his left hand.

In March of 1920, he suffered a nervous collapse and was treated in Indianapolis by a specialist until the mid-

dle of the summer. On August 1, his condition became very serious, and a male nurse was employed to take care of him for a short time. His oldest son, then teaching at Hesston College and Bible School, came home and took care of his father during the remaining days of his life. By November his condition was very serious, and he did not improve from that time. Ten days previous to his death he contracted pneumonia. This was the immediate cause of his death, although his health had failed for several years. An evidence of his strong constitution was that for three days his body sustained the almost unbelievably high temperature of 107°. He finally succumbed on January 17, 1921.

So completely had Bro. Bender carried on the labors of the Mennonite Board of Missions and Charities that he could hardly give in. His system of record-keeping was one of his own, and Vernon Reiff at first experienced difficulty in understanding it and getting it straightened out in his own way. Just a few days before Bro. Bender's death, among the last words he said to Bro. Reiff were, "I've been worrying about the annuity and endowment records. Do you have them fixed up, and are you sure you understand them?" He was greatly concerned that all his records should be clear and accurate.

Perhaps the highest tribute that can be paid him would be a repetition of his characteristics: peaceful and peace-loving; loyal to God, home and duty; quietly reserved and unostentatious; exact and thorough in all he undertook; a pleasing dignity which made room for him everywhere.

REVIEW QUESTIONS

1. Describe the ancestry of George Lewis Bender.
2. Name some of his early characteristics and interests. What handicaps did George have as a boy?
3. Describe his work as a schoolteacher.
4. What talents and abilities did he have which made his services valuable to the Mennonite Publishing Company?
5. Describe the group of young men with whom Bender was associated in Elkhart.
6. Under what circumstances did Bro. Bender meet his future wife?
7. What particular office did Bro. Bender hold on many church boards? Why?
8. Name the organizations of which he was an official and tell what office he held in each.
9. Describe the growth of the work of the Mennonite Board of Missions and Charities during his period of service.
10. In what miscellaneous church activities did he engage? With what success?
11. Describe his declining years.
12. Sum up briefly the character traits of Bro. Bender. What was his contribution to the life and work of the Mennonite Church?

J. A. Ressler

Chapter VII

JACOB ANDREWS RESSLER

Pioneer Foreign Missionary

The thrifty Mennonite home into which Jacob Andrews Ressler was born was deeply religious. Here he grew to manhood under circumstances in which his convictions for teaching school, and later for missionary service, could find expression only because he kindly but resolutely faced the opposition of his own family. In the days when he grew to young manhood few Mennonite boys were schoolteachers, and missions were unknown in the Mennonite Church.

Bro. Ressler once started to write his autobiography but it was never completed. The following is taken from what he wrote:

I was the youngest of twelve children and I grew up on the banks of the Pequea Creek in the northern part of Strasburg Township, Lancaster County, Pennsylvania. The said Pequea Creek had a good deal of influence in the formation of the character of the family that grew up in the farmhouse. There was enough water in the creek for boating, fishing, and swimming. The creek was a never-failing source of interest and information as we were growing up.

Early Influences We all early learned the benefits, advantages, value, pleasures, of a residence along an enterprising stream, and we also learned quite early in life the dangers and disadvantages that accompanied running water. There was ice for skating in the winter, and the swimming hole was always there in the summertime ready to be plunged into at the close of a hard day's work. While the younger members of the family enjoyed these things immensely, I confess that they were the occasion of much anxiety to the parents and especially to the grandfather, who faithfully supervised the ventures of the older boys of the family. Grandmother was

blind during the last forty-two years of her life and so missed a good deal of anxiety. Grandfather was an expert boatman himself, and used to go to Herr's Mill in the boat rather than with a horse and wagon. But when the boys grew old enough to want to pole the boat —that was different. He opposed fishing until he found the boys fishing with bent pins, then he surrendered and helped them to get proper hooks, lines, and poles, and he went with them. That was in the days of the older boys. By the time I came upon the scene, grandfather was too old to go fishing. But I well remember the summer when I was four, when they used to send me with grandfather to take care of him when he walked to Soudersburg, about a mile from home. He died the following winter.

My earliest recollection of grandmother was seeing her braid nine cords into flat braid by means of bobbins and a pillow—after the manner of pillow lace but much simpler. She could wind the cord on the bobbins herself, and fasten the cord with the loop peculiar to the art, but when there was a slip and the bobbins would drop to the floor, she could not find them herself. Very early I learned to recognize the sound of the bobbin falling on the floor, and I would run, pick it up, and put it into her hand. Then, feeling my duty done, I would return to my play. Grandmother died at the age of ninety-one, when I was ten years old. Her birthday came two days after mine, and she used to jokingly tell me that she was two days younger than I was.

My early training was largely in the hands of my older sisters. I remember sitting in Mary's lap while she showed me the pictures in the family Bible. She taught me the Ten Commandments and a few other Scripture portions. Mary was one of the first teachers in the Strasburg Sunday School. She subscribed for a paper published by the American Sunday School Union, and preserved the copies of the paper in a box in the attic. When I became old enough to read, these papers were of intense interest to me. I found the stories of missionaries most interesting of all. It is quite probable that my lifelong interest in missions, an interest that led to India, and eventually to editorial work for twenty-five years, was begun in those old papers Mary had stored in the attic. I was thought too young to go to Sunday School when it was first started in Strasburg, but Mary's lessons in the old Bible had begun a number of years before that—when impressions are most impressive.

When he was still quite young, Bro. Ressler used to ask his father why our church had no missionaries. His father could give no other reason than that there were none to go. He then asked if he might go when he was older; but he dismissed the thought because he feared that by the time he could go there would be so many others that there would be no place for him. Bro. Ressler often spoke of this in connection with opening of the mission in India.

Early Convictions

In his early childhood, a skin infection, of the nature of eczema, was noticed particularly on his little hands. Even though everything was tried that doctors could suggest, no complete cure was ever found, and this infection remained all through his life. This unfitted him for manual labor that would bring his hands into direct contact with the soil or any other matter that would irritate his skin. It was this handicap, together with his extreme fondness for books and his aptness to learn, that suggested to his parents the wisdom of permitting him to prepare himself for some sort of sedentary work, rather than to expect him to follow some occupation connected with agriculture, as the other members of the family were doing.

Early in life he showed a fondness for pets. He loved all animals, but he never gave quite as much attention to the larger farm animals as some of his brothers did. His favorite pet was the "pussy-cat," and those who knew him as a man will remember that this fondness for cats remained with him through life.

He attended the same school which all of his brothers and sisters had attended—North Star School in Strasburg Township. He loved school, and he was seventeen

when he completed the work offered by the North Star School. But he wished to learn more. He longed to teach, but his parents were not quite willing; they did not believe much in higher education. Finally he asked his father if he might go with some friends to take the teacher's examination. After obtaining permission he took the examination and received a teacher's certificate. When he again spoke of teaching, his father thought that since he had a certificate it would be best for him to teach provided he could obtain a school. He did secure a school—on the Welsh Mountain and that fall, although he was only a little over seventeen years old, he began teaching in a school of seventy-one pupils. It was a great task, but he came to grow with the needs.

Teaching School

When he was seventeen, he united with the Church at Strasburg. He was the only unmarried person in the congregation there; people at that time did not unite with the Church at such an early age. In his early Christian experience he was brought face to face with materialism, and like many other youths in like environment, his mind was not always untainted by the temptation to unbelief. After weighing facts and truth, he concluded that the only existing truth is given through the medium of the Bible. Throughout the remainder of his life he was a firm believer in and a staunch defender of that Truth.

While he was teaching school, and also between school terms, Bro. Ressler attended Millersville Normal School now Millersville State Teachers College. He graduated from that school in 1891 as valedictorian of his class. In that same year he was married to Lizzie Bachman of Farmersville, Pennsylvania. To this union four daughters

Ordination

were born—only one of whom, Mrs. Emma Townsend, survives. After his marriage he resided and taught in East Lampeter Township. In 1895, he with his family moved to Scottdale, Pennsylvania, to help in the church and Sunday-school work there. He also taught school in the neighborhood. It was on his twenty-eighth birthday, July 28, 1895, that he was ordained to the ministry at Alverton, Pennsylvania, by Bishop Isaac Eby, who was his former bishop in the Lancaster Conference district. For some years, he devoted his time to service in the Westmoreland County District.

In the summer of 1898, while Bro. Ressler and his wife were on a trip, Sister Ressler was stricken with typhoid fever and died August 3, at the home of Bro. Abram Metzler near Martinsburg, Pennsylvania.

About that time there was a churchwide interest in foreign missions. The scanty rainfall of 1896 over a great part of India had resulted in the famine of 1897.

Famine in India

A few years before that time, Elder George Lambert of the Mennonite Brethren in Christ Church had made a tour around the world and among the countries visited was India. After his return he published a book entitled, *Around the Globe and through Bible Lands*. When this famine of 1897 broke out Elder Lambert (who had now severed his connections with the M. B. C. but was not at the time actively connected with any branch of Mennonites) gave a report of what he had seen in India, and this helped to arouse the sympathies of the Mennonite people. A shipload of provisions was provided by the various branches of Mennonites, and Elder Lambert was chosen to accompany these provisions and to distribute them in that famine-stricken land. Returning to America,

Upper Left: Early Missionaries in India: M. C. Lapp and Wife; J. A. Ressler and Wife; I. R. Detweiler and Wife; Jacob Burkhard, Wife and Child.

Upper Right: First Schoolhouse of the India Mission, 1900-1910.

Below: Sundarganj Compound (1900-1910) with the Boys' Orphanage in the Foreground, the Ressler Bungalow in the Rear, and the Page Bungalow to the Right.

he gave a report of his experiences and observations, and also wrote a second book on his observations, entitled, *India the Horror-stricken Empire*. These experiences added to the interest in and sympathy for the people in India, and the question was raised, "If it was worth while to send help for the starving, is it not much more important to see to their spiritual welfare?"

But who would go?

In the latter part of 1897, a call was issued through the *Herald of Truth* for volunteers to go to India to open mission work. The Mennonite Evangelizing and Benevolent Board, then the Mission Board of the Church, appointed an examining committee to determine the qualifications of those who should offer to go. Several persons wrote letters of inquiry. Among those who volunteered for service was Dr. W. B. Page of Elkhart, Indiana. But it took some time for the interest to ripen and to result in definite action.

The Call to India

The district conferences of 1898 were fraught with meaning to the mission cause of the Mennonite Church. In the Southwestern Pennsylvania Conference, after a deeply spiritual meeting in which the mission cause was strongly presented, a call was made for volunteers to pray every day that some one from the district should be sent to the foreign field. A number arose to signify their willingness thus to pray.

Eleven days after this conference, the Mennonite Evangelizing and Benevolent Board met at Wakarusa, Indiana. The day following, the Mennonite General Conference met at the same place. The day following the adjournment of General Conference, November

Answering the Call

4, the Mennonite Home and Foreign Relief Commission met at Elkhart. This meeting began in the morning and continued through part of the afternoon. At four o'clock a special mission meeting was held which was called by Bro. M. S. Steiner, to consider definitely the work of selecting missionaries to open up work in some foreign field. This proved to be a stirring meeting in which the missionary spirit rose to a high pitch. We here quote from Bro. Ressler's own words as he gives the story in the first chapter of *Building on the Rock.* Some said that they were willing to go, but there were hindrances which kept them at home. One spoke of his family and of the debts that hung over his property. Bro. Ressler did not have any property on which to have debts, and some months before this his home had been broken up by the death of his wife. Also he had failed to get his school back for the following year, and so he felt that the "hindrances" mentioned by others did not apply to him. He arose and urged that those who were willing to go should not allow God's blessings to hinder them in their work for Him. Then he continued by saying something that he had no notion of stating when he began; but seemingly urged on by an irresistible power, he said that since he was not bound by family ties, he was willing to go where the Lord called, no matter where that call led.

Bro. Ressler also states that at the close of the afternoon meeting he and Bro. Aaron Loucks, with whom he was at that time associated as pastor at Scottdale, Pa., had retired to a private room where the time until the evening meeting was spent in fasting and prayer. The matter of who should go as a foreign missionary weighed heavily upon them, and they prayed definitely that the men who would have to make this important decision

might have wisdom and grace to do the right and best thing, no matter what personal inclinations might stand in the way. Having thus disposed of the matter, they felt that the men who should decide would certainly express God's will concerning them in this matter.

In the evening there was a meeting of the Mennonite Book and Tract Society in the interests of Christian literature, but which had no connection with this foreign missionary movement. At the close of this meeting at nine o'clock the mission meeting of the afternoon was resumed. This meeting proved to be still more fervid than that of the afternoon. Dr. and Mrs. W. B. Page (the former Alice Thut who had been one of the first workers in the Chicago Mission) had been volunteers for this work, and they again expressed their willingness to go. At this meeting Bro. D. H. Bender in an earnest speech urged definite action, stating that since volunteers had offered themselves the responsibility rested with the Church, for there was no longer any excuse for delay on the ground that there were no workers to go. He closed his speech with a motion that mission work be opened in India. It was unanimously carried.

According to Bro. Ressler's account fifteen bishops and one minister then retired to the council room of the church and those who had spoken of volunteering were called before them. A statement was asked of each of the volunteers and after listening to these statements one after another of the bishops came and placed his hand on Bro. Ressler's shoulder and said, "This is the man." And thus it was that a minister was chosen to accompany the Pages, who had been volunteers for some time, but were now also actually appointed for the work.

In order that he might better take care of the needs arising in that field, Bro. Ressler was ordained to the office of bishop before he sailed for India. The ordination took place January 5, 1899, at the time of a Bible conference at Springs, Pennsylvania. He was ordained by Bishops J. N. Durr, Aaron Loucks, and Daniel Kauffman.

Ordained Bishop

The new missionaries sailed from New York for India via England on February 22, 1899. On March 24, 1899, they arrived safely at Bombay, India, on board the S. S. *Caledonia*. After about eight months of traveling, visiting missionaries, and investigating various places where no Protestant missions were yet established, they finally found near Dhamtari, C. P., India, what they felt was God's chosen field for their work.

Bro. Ressler mastered the new language quickly and well, and was able to give advice to others who were trying to learn it. In August, 1899, he preached his first sermon in Hindi. Soon after they reached their chosen field, famine began, and the new mission became a place of remarkable interest. This brought heavy responsibilities to Bro. Ressler. The government was opening relief work for the starving people; there was a great need of relief workers so that the needy might be fed. Interested European officials welcomed the arrival of the missionaries and told them that the government would furnish the needed funds, if the mission would find work for the famine sufferers. Bro. Ressler was superintendent of road building, tank building, and the building of the Mennonite mission buildings. He was appointed by the British government

Learning Hindi and Feeding the Famine Stricken

as famine charge officer of thirty-eight villages. A government official once lent Bro. Ressler his elephant for several months so that his inspection tours of these villages could be made despite the rain and muddy roads. His executive ability and his way of dealing with government officials influenced them to grant his requests. The government offered him the position of honorary magistrate, but he refused. Bro. Ressler was not only devoted to the cause of Christ, but he was practical-minded; he sought out ways and means of helping the people to become self-supporting again after the terrible famine.

The Pages returned to America in the fall of 1900, because of Dr. Page's health. Then Bro. Jacob Burkhard and his wife were sent to help Bro. Ressler, who was all alone and would have broken down under the strain if help had not been sent.

In 1902, the Mission Board suggested that Bro. Ressler come home and tell the churches about the work and the needs. He arrived March 30, 1903, and for nearly seven months he traveled and preached among the churches. It was during his stay in America that he married Sister Lina Zook, of Sterling, Ohio, a former worker in the Chicago Mennonite Mission. To this union three children were born (an infant son, Luke, who died in India; Ruth,. and Rhoda). Bro. and Sister Ressler sailed for India October 27, 1903, and arrived at Bombay, December 5.

Marriage to Lina Zook

While Bro. Ressler was in India, he was official superintendent of the work, and it was during his period of service that three mission stations were established: Dhamtari, Balodgahan, and Rudri. During this period, in co-oper-

Co-workers

ation with the early workers, the Pages, the Burkhards, the M. C. Lapps, the Detweilers, Sisters Anna Stalter and Lydia Schertz, the M. C. Lehmans, the Geo. J. Lapps, J. N. Kaufman, as well as his own helpful companion, Sister Ressler, he also established the two large orphanages with children left by the recent famine, the leper asylum, the village farm, the English school, the primary schools, the hospital, and the work for the deaf.

The following shows the attitude Bro. Ressler took toward his work in India. It is one day's entry in his diary.

"You who behold and fain would satisfy
The unsufficed,
Remember still beneath the sunset sky
Walketh the Christ.
Not yours to bless and break the living bread
In surplice clad,
But yours to find amid the throng
That little lad."

Bro. and Sister Ressler remained in India until 1908 when they returned to America because of Sister Ressler's delicate and failing health. After their return to America, they lived in Wayne County, Ohio, where they worked faithfully. He was one of the ministers of the Oak Grove Church. There was nothing about Bro. Ressler which seemed to say, "The Lord called me; now support me." His motto seemed to be, "Whatsoever thy hand findeth to do, do it with thy might."

In 1911, Bro. Ressler was called to Scottdale to join the force of editors at the Mennonite Publishing House. Gradually he came to be recognized as the principal editor of the Sunday-school literature, and this proved to be his special calling. For twenty-five years he was editor of the *Advanced Lesson Quarterly,* and for the greater

part of that time he was also editor of *Words of Cheer* and *Beams of Light*. He was especially interested in young people and children and in their activities. He took a keen interest in the Quarter Fund and Mite Boxes used by the Sunday schools. He was able to appreciate the problems and viewpoints of young people. It was while he was editor of the *Words of Cheer* that he adopted the cognomen "Uncle J. A.," in answering letters and in signing articles. The name stuck to him so that he was called "J. A." and "Uncle J. A.," by nearly all his friends. Only his boyhood friends and members of his family called him "Jacob."

Editor of Sunday School Literature

In later life he was also appointed editor of the "Mission Supplement" for the *Gospel Herald*. He was given the latter position because he was so well qualified for it; his experience and interest in missions were invaluable for such a position. He was very conscientious—especially in writing the Sunday-school lesson helps where many people would interpret his meaning. He was extremely desirous of doing his work in an acceptable manner. But he was very shrewd in answering critics and he did so in such a way as to command their respect.

He served as a Bible instructor and evangelist in various fields during his active ministerial life. He was interested in the winter Bible schools of the Church and served as Principal and instructor of the Johnstown Bible School, and was for years Chairman of the Bible School Board. He also served as short-term instructor at Hesston College and Bible School. For several years he was bishop in charge of the Masontown Mennonite Church, and for quite a period he

Bible Teacher and Committeeman

had bishop oversight of the Casselman Valley District, embracing a number of congregations in Pennsylvania and Maryland. At one time or another he served as moderator of General Conference, moderator of the Southwestern Pennsylvania District Conference, and for a number of years was president of the Mission Board of the Southwestern Pennsylvania Conference. He also served on many churchwide and district committees. He became noted as a member of nominating committees, serving in this capacity many times at the meetings of General Conference and various boards of which he was a member. The committee on which Bro. Ressler probably rendered some of his most valuable service was the General Sunday School Committee, he having served on the Executive Committee of that body as Sunday School Editor from 1915 until the time of his death. He also served on the Mission Committee of the Mennonite Board of Missions and Charities. As a committee member he was very valuable, for he was careful to see that a problem was discussed from every angle. He was very precise in his speech. What he said he said earnestly and zealously. He was tolerant of others' views, his chief aim being to arrive at a conclusion for the common good. Even though he may not have agreed in the making of a decision, he abided by it once it was made.

Revisiting India in 1924

On the occasion of the twenty-fifth anniversary of the founding of the American Mennonite Mission in India, in 1924, it was Bro. Ressler's happy privilege to visit the institution which he was the main instrument in establishing. It is significant that the Indian brethren raised a certain amount of money to help to pay the expenses of this trip. This was their way of inviting

him to come to see them again. He had returned from the field in 1908, and so after an absence of sixteen years he naturally noted great changes. He was accompanied by Bro. H. V. Albrecht of Tiskilwa, Ill., who had a daughter, Mrs. R. R. Smucker, on the field as one of the missionaries. Traveling to India at the same time also were Bro. and Sister M. C. Lehman, who were returning from furlough. They arrived at Bombay on board the S. S. *City of Calcutta,* on November 27. Bro. Ressler wrote many articles for our church papers while on this trip. Two that might be mentioned as of special interest in portraying his feelings on his return to India are "Sunrise in India," in the "Mission Supplement" of the *Gospel Herald,* of January 1, 1925, and "First Impressions" in the *Gospel Herald* of January 15 of the same year. We quote a few excerpts from the latter:

It had all seemed like a dream—the whole long journey toward the land that had taken so much of the prime of my life. But as we neared the destination it seemed that I woke up. This was the reality, and the past sixteen years since we left India thinking we should never see that land again—that seemed the dream. Then he goes on to tell of the journey from Raipur, where he left the main line of the railroad, by motor the forty-eight miles to Dhamtari. Again we shall let him tell the story as he approached Dhamtari:

Medical station lights. All quiet. Railway station, Dhamtari. Not much change visible by moonlight. Wooden bridge replaced by one of stone. What are all these buildings? "Dhamtari is now built up pretty nearly solid from the railway station to the Mission compound, where only three or four houses were when you went away." The distance is a little more than half a mile. "Are all these houses? What is the meaning of all the lights?" "Our street is lighted up these days —just wait a few more moments." An Oriental reception. That is sufficient. To those who know it, that is enough; to those who do not know it, nothing could mean more. It is impossible to describe it.

Development? It has been by multiplication rather than by addition—by geometric rather than arithmetic progression. I have not yet

been over the Mission. But where I have been there are marks on every hand of the marvelous care God has been exercising over this work begun in fear and trembling and weakness twenty-five years ago.

Concerning this visit of Bro. Ressler, Bro. M. C. Lehman says: "I can remember his expectancy to note the growth of the Church in India as a result of his desire to see souls saved as in his earlier plans in India. . . . His face would light up as he came to congregation after congregation and Christian home after Christian home and found people with whom he had previously worked and whom he had pointed to the Saviour.

"He preached the conference sermon in 1924 at Balodgahan. His sermon was a testimony to the propulsive and guiding power of God's Spirit in a life given over to His will. He acknowledged mistakes and weaknesses in that sermon, but younger missionaries thought of what God had used him to accomplish."

On his return from India Bro. Ressler visited Palestine. This was a great treat for him, for he never had the opportunity of stopping off at the Holy Land on his two previous journeys. This visit was a great help to him in his editorial and ministerial work, and especially in the Advanced Quarterly we find him making frequent allusions to Bible places from his first-hand information.

The Man Ressler

Bro. Ressler was more gifted in teaching and discussing present-day issues than in pulpit evangelism. He was a practical thinker. In his philosophy of life he was rather optimistic, and when he had once begun something he was hopeful and determined to see it finished.

Bro. Ressler was a wide reader; he had a clear view of church affairs. He took a moderately progressive stand

on church questions. He promoted unity in the Church. His life was one of deep spirituality. He was a man of prayer, and he loved his Bible. He read it or parts of it in eight languages. This was part of the entry in his diary for April 8, 1900: "Finished reading German Bible after thirteen years of hard work but not steady." Every morning he liked to read two pages in his Bible, and he usually had a Bible with a marker on his desk. He committed many Scripture passages to memory.

Bro. Ressler met the public in an agreeable way, and he was generally liked. He was always ready to drop his work for a few friendly words. He often said that he did not know what he would have done during famine time in India when there were so many grave problems and heavy responsibilities if he could not have kept up a jolly and humorous nature.

He had a gift for saying things in such a way as to hold attention. Children, too, were eager to hear Uncle J. A.'s stories. His many experiences gave him a wide variety—just little incidents—told most interestingly and many times designed to bring a smile to the listener.

He wrote just as he spoke. His letters were never tiresome and dull. Into them he put everything from the fact that he had been churning butter to the final "God bless you."

A Writer

Bro. Ressler was once asked what qualifications a missionary to India should have. His answer was so characteristic of himself that it should be included here:

"First of all is needed *deep spirituality*—no other qualification can take the place of this, and the lack of it ought to be enough to prevent a person's being sent.

"A missionary must be industrious. A lazy person has no business to pretend to be a missionary.

"The ability to adapt one's self to existing conditions is a good point. There are so many trying experiences which come up that the ability to keep cheerful under all conditions is very important.

"Cultivate the habit of sticking to your work until it is finished.

"When you pray in public let your prayer be short and to a definite point.

"Cultivate a clear-cut, accurate pronunciation of English. If your ear is trained to catch fine distinctions in sound you will be all the better able to catch the sounds of a new language."

February 4, 1936, Bro. Ressler suffered a severe heart attack which confined him to absolute quiet in bed for four months. The experience was entirely unique for him, and during it he learned the lesson of patient waiting which is so hard for one who has been accustomed, as he was, to a life of constant activity. Medical men prophesied for him a very sudden death, and for weeks each day brought with it the realization that it might be the last. But little by little he began to mend. Gradually he added first one employment and then another to the list of activities that were permitted him, until his life became more nearly normal again. In those days he read many of the things for which he had never found time before. Home associations became very precious because each day seemed to be so definitely a lease from the Lord. On the final Sunday in September, Bro. Ressler gave a talk in young people's meeting with much of his usual vigor. The following week, he developed a cold, and upon the advice of

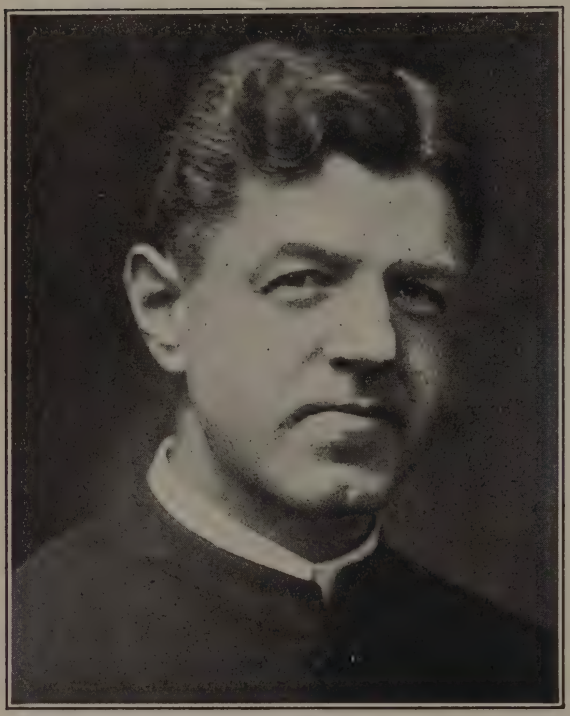
Journey's End

the doctor to take precautions against anything more serious, he went to bed again. On Friday evening he was stricken with another heart attack. The next afternoon when the doctor came, Uncle J. A. said, half smiling, "The great Physician now is here." That evening, while repeating the Twenty-third Psalm, he quietly slipped away.

"His life should be a beacon and inspiration to young people of the church today to stand for the faith and convictions which made J. A. Ressler a pioneer missionary of the church."

REVIEW QUESTIONS

1. Describe the childhood home of J. A. Ressler.
2. What part did his older sister Mary have in his early training?
3. What are the evidences that J. A. Ressler had early convictions regarding missionary work?
4. What physical handicap did he suffer in early life?
5. What opposition did he meet in some of his early work?
6. Where did he secure his education?
7. What lessons did J. A. Ressler draw from the financial relief work in India?
8. Point out the steps in the call of Bro. Ressler to become a missionary.
9. What conditions in India led to the rapid growth of interest in the Mission by the India people?
10. Who were the helpers sent over with Bro. Ressler?
11. Name three couples who helped him in the early years.
12. During how many periods did he serve as a missionary in India?
13. What work did he take up after his return in 1908?
14. What editorial work did Bro. Ressler do in the Mennonite Publishing House?
15. When and why did he revisit India?
16. Describe Bro. Ressler's literary style.
17. Give his list of qualifications for a missionary.
18. Describe the closing months of Bro. Ressler's life.



Levi Mumaw

Chapter VIII

LEVI MUMAW

A Christian Financier

It was in a modest little country home in Holmes County, Ohio, near Winesburg, that Levi Mumaw, one of the most able financiers in the Mennonite Church during the first third of the twentieth century, first saw the light of day on November 16, 1879. This new arrival was the second son of Amos and Catherine (Shaum) Mumaw. The author of a former biography says, "It was a modest little country home, nestled by the side of a hill, which protected it from the biting blasts of winter winds and held it in the brightness of the noonday sun. The songs of birds and the rippling of a brook near-by contributed to the joy and happiness of this family." After several years, they moved to Elkhart County, Indiana, where they settled on a farm southwest of Wakarusa. On Levi's fifth birthday, he began his education in the Lockwood schoolhouse, where he spent four years. About that time the family moved again—this time northeast of Wakarusa. On account of this change, he finished his elementary education at the Olive Center School, where he won many friends.

Childhood

When a small child, Levi showed great patience and persistence. He spent hours unravelling string and untying knots which his older brother had carelessly left. These traits were present throughout his life. It was very seldom that he had disagreements with his playmates; rath-

er, he encouraged an atmosphere of peaceableness. It was not unusual for him to remain at home on school-days in order to help his mother with the smaller children, or to stay with them while his mother went to assist some neighbors at butchering time. To thus remain at home from school meant real self-denial for him, because every child wished to obtain a record of perfect attendance. For this sacrifice, his mother promised to buy him a book. The reward, *First Steps for Little Feet,* he prized very highly. He was a very apt student and although he started to school later than his brother, who was two years his senior, he soon caught up with him. One can picture the two little boys trudging down the road after school—the elder carrying a book or two and the younger swinging only his empty lunch bucket. Levi did no studying at home, for he said he wanted something to do at school.

Family Traits

Bro. Mumaw always enjoyed being with young people and children. Several characteristics which he inherited from his father were his fondness of teasing and his sense of humor. One day when there was no school, Levi started his younger brother off as usual with his lunch bucket. When Little Brother arrived at the school and found that there was to be a holiday, he decided to eat his lunch before starting home. Much to his amazement, he found —not his desired lunch—but a doll, all snuggled up in the bucket.

One trait of the Mumaw family was their fondness for singing. The father took a great deal of delight in singing with his family and in drilling them. As a boy, Levi found that controlling his voice was a rather difficult task, but his desire to sing and much practice in vocal exercises finally led to success. After he grew to maturity he was

often called on to lead the singing in public worship and became one of the leading choristers in the Church.

When he was sixteen, he and his older brother, George, went to Freeport, Illinois. There he met Fannie Shoemaker, his future wife. Levi was a hired man and Fannie a hired girl in the same community. After he returned to Indiana, he and Fannie continued their friendship by correspondence.

While he was in Illinois in 1896, Levi attended a meeting where Bro. D. D. Miller of Goshen, Indiana, was preaching. In that service he heard the voice of the Spirit bidding him to accept Christ as his Saviour, and he yielded his heart and life to the call.

During the next summer while he was working on a farm for Jonas Loucks in Indiana, his health failed. This misfortune caused him to consider other vocations than farming. After the family moved to Wayne County, Ohio, in 1898, Bro. Mumaw was enrolled in what is now known as Yocum's Business College. There he also took a course in penmanship and drawing. During part of his only term there, he helped teach in the penmanship department. He was very fond of sketching —especially still life. When he had completed this course, he obtained employment in the Ammon Brothers' Stove Store at Orrville, Ohio. Some time afterward, this store was purchased by the Naftziger and Stansbury Furniture and Undertaking Establishment of Orrville. For the next several years Bro. Mumaw was employed by that company.

Business Training

Although Bro. Mumaw enjoyed office work and took a keen interest in business life, he was never quite certain that he would not have enjoyed farming even more. But

he felt that for some reason which he did not understand, God had denied him strenuous physical activity. He determined that whatever his calling should be he would accept it as ordered by his heavenly Father and that no matter what work he did, it must not interfere with his duties and responsibilities in the Church. When the Church finally called him to the position of Secretary-Treasurer of the Mennonite Publishing House in 1910, his business training had fitted him in a peculiar way for that work.

During the spring of 1903, he returned to Illinois, and on June 9 was married to Fannie Shoemaker, a daughter of Bishop J. S. Shoemaker. He and his bride returned to Ohio and made their home at Orrville. Here Bro. Mumaw was employed in the Sanderson Cyclone Drill Company, as bookkeeper and later as secretary. Their home was blessed with two children, a son and a daughter, but the little daughter died in infancy. During this period of his life, he found great delight in taking pictures. This hobby he enjoyed throughout the remainder of his life. During their residence in Orrville, Bro. and Sister Mumaw made the Martin's Church their church home. Bro. Mumaw was Sunday-school superintendent at Martin's for several years.

Marriage

In 1909, because of Sister Mumaw's failing health, the family returned to Illinois in order to permit her to rest. In 1910 Brother Mumaw was called to Scottdale, Pennsylvania, to take up work at the Mennonite Publishing House as treasurer. Some time later the duties of secretary were also added. He held this position until the time of his death, June 4, 1935. Sister Mumaw died in 1921. Two years later he married Alice Hershey of Manheim,

Pennsylvania, who survives him. In 1927 he experienced a deep sorrow when his only son Russell passed away.

The Man Mumaw

During his later years when he was burdened with official cares and his time was occupied with the mission, relief, and publication organizations of the Church, many brethren and sisters knew him as a quiet, dignified, reserved official in the Mennonite Church. But those who were more intimately acquainted with him had the privilege of knowing him as an interesting conversationalist, well-informed on many topics. They knew his genial friendliness and his fondness for a fireside battle of wits. On his many business trips, he usually arrived at Elkhart in the morning, and almost invariably called to see his Aunt Malinda Mumaw to have a pleasant little visit with the family. He and Elmeda Kolb, a cousin, had many interesting debates on Canadian and American matters after the Aaron C. Kolb family moved to Canada. He enjoyed presenting the advantages of being an American in order to arouse his young friend to a defense of Canada.

Bro. Mumaw had a very keen interest in music. His friends appreciated the opportunity of meeting with his brothers and family and praising the Lord in song. When the new *Church Hymnal* was published, he was responsible for all the business matters of the Publishing Committee and did the proofreading of both words and music for the new book. He held the copyrights of several songs and also composed the words for a number of sacred songs which appear in the publications of the Mennonite Church.

For many years Bro. Mumaw was secretary and treasurer of his home congregation at Scottdale and served, too, as church chorister. He also filled the office of super-

The Mennonite Publishing House from 1913 to 1922

intendent in the East Scottdale Mission Sunday School for some time. From July, 1927, until the time of his death, he was a regular teacher in the Scottdale Sunday School. He was a member of the Executive Committee of the Mennonite Publication Board and also served as vice president of the Mennonite Board of Missions and Charities, secretary of the Mennonite Relief Commission, and secretary-treasurer of the Mennonite Central Relief Committee, which functions for all Mennonite bodies, both in the United States and in foreign lands. Bro. Mumaw was active in general relief work. He was elected secretary of the official relief organization of the Mennonite Church, the Mennonite Relief Commission for War Sufferers, when it was first organized, December 24-26, 1917. The work of this organization was carried on chiefly under his supervision. At the time when the Mennonite Central Committee was organized on July 28, 1920, he was elected secretary-treasurer of the Committee. In all these positions he fulfilled his duties with efficiency and faithfulness.

In his business and social life, nothing was too much trouble for him. No matter how many responsibilities he already had, he was ready to undertake yet another. In business, whatever he did was done systematically and with remarkable precision. He always performed his duties in a most unassuming manner. Very few people knew of his varied responsibilities, because he seldom spoke of them himself. His sister writes: "We knew of no letters or diaries. His reserved nature accounts for this, I suppose, as he seldom spoke of his inner feelings." Bishop Daniel Kauffman, a colaborer with Brother Mumaw at the Mennonite Publishing House, says: "He was straightforward, honest to the core, had a keen sense of

duty and a wholehearted desire to serve the Church and the best interests of his fellow workers."

Bro. Mumaw always considered his work in connection with the publishing interests of the Church as his particular contribution to the life and work of the Church.

Secretary-Treasurer of Mennonite Publishing House

He entered upon his duties in the Publishing House in the spirit that it was missionary service to the Church and looked upon the publishing work of the Church as among its most important activities. Until the annual business meeting of the Mennonite Publication Board in 1911, A. D. Martin had been secretary-treasurer of the Board. At that meeting, the constitution of the Board was amended so as to separate the duties of the two offices. Bro. Martin was continued as secretary. It was his duty to sign all annuities and contracts, and to keep a history of the work in the House, but all of the treasurer's duties were transferred to Bro. Mumaw, who was elected to that newly created office. He served as treasurer until Bro. Martin's failing health made it impossible for him to continue his services, and after the death of A. D. Martin on January 19, 1913, the offices of secretary and treasurer were recombined. Bro. Mumaw served in that capacity until his death in 1935. He thus gave his devotion and his energy to the work of the Publishing House for about a quarter of a century.

All of Bro. Mumaw's associates speak very highly of his work as secretary-treasurer of the House. He was a bookkeeper, but he was more. He was a keen, conservative business man. Much of the credit for the growth of the Publishing House from its beginning to his retirement in 1933 must go to Bro. Aaron Loucks. However, his

The Mennonite Publishing House Today

work was ably seconded by Bro. Mumaw. His reports were always presented in the neatest manner. He had a mind for details and for keeping all kinds of intricate business matters. In all his dealings he was kind and charitable, but firm and thoroughly conservative. He was not inclined to venture into a new project until it had been examined from every angle and until its financial success was assured. After Bro. Aaron Loucks discontinued serving as General Manager in 1933 for a time much of the actual management of the institution fell on the shoulders of Bro. Mumaw.

During the early part of Bro. Mumaw's period of service at the House, the buildings were remodeled. This was in 1913, the same year in which A. D. Martin died and in which Bro. Mumaw was elected to the combined office of secretary and treasurer. The next year the Publication Board bought the buildings with four lots for $22,000. Five years later, (1918) the annual report showed resources of over $116,000 and a net solvency of over $113,000. The net gain for the fiscal year ending, April 30, 1918,was over $10,000. By 1919 Bro. Mumaw could report that for the first time the liabilities of the institution had practically disappeared. His report for that year indicated that the House and Board were free from all encumbrances.

As the business of the Mennonite Publishing House continued to expand it became evident that larger and more convenient quarters would be required if the work was to be properly cared for. Accordingly plans were laid for the erection of a fireproof building, 80 by 110 feet, three stories above basement. Work was begun on this building in April, 1921, and a year later, on April 4, 1922, it was dedicated. In order to finance this project

the churches of the United States and Canada were canvassed, and as a result $75,000.00 were pledged in cash and annuities. It was in connection with the financing of this building that Bro. Mumaw did one of his greatest pieces of work. He did the major part of the work of solicitation of funds and was quite successful in his efforts. He had the confidence of the church people in all sections and did not have to resort to any high pressure methods in order to secure funds.

But the cost of the building and equipment ran far in excess of the money received in this initial canvass. The report of 1923 shows that the combined liabilities of the Publication Board and the Publishing House were approximately $100,000.00. To liquidate this debt was the financial task that now fell heavily upon the shoulders of Bro. Mumaw as treasurer. Through his efforts, as well as those of other officers of the Board and House, contributions continued to come in over a period of years, and by 1933 they had reached the sum of $97,334.67. Through both contributions from the Church and earnings of the House the debt was substantially reduced from year to year, and our brother lived to see the institution which he served so faithfully almost free of encumbrances, for in 1937, just two years after his death, the Publication Board was entirely out of debt. At the time of his death the resources and the net solvencies each totaled over $300,000. The value of the plant and stock was over $250,000. One interesting fact, for which again Bro. Mumaw as secretary-treasurer shares the credit with Bro. Aaron Loucks as General Manager, was that during the depression the Publishing House was busy every working day.

Perhaps the greatest tribute to the work of Levi Mumaw lies in the fact that he belongs to the first generation of builders of the Mennonite Publishing House. Of the early workers and founders he and J. A. Ressler and A. D. Martin have passed on. The work of the Mennonite Publishing House, at least from the business angle, is passing on to younger hands.

Vice President of the M. B. of M. and C.

In 1927 Bro. Mumaw was elected vice president of the Mennonite Board of Missions and Charities to succeed Bishop Daniel J. Lapp. His associates on the Executive Committee speak of him with appreciation and refer to occasions on which he gave excellent counsel. One of the tasks for which he is appreciatively remembered is taking notes at the various meetings of the Committee and the Board to assist the secretary of the Board. Frequently he kept a record of the proceedings for the secretary who later revised, amplified, or corrected them and wrote them up in final form.

Bro. Mumaw rendered a valuable service to the cause of missions in the Mennonite Church during a troubled period when certain misunderstandings arose regarding the work of the India Mission. Bro. Mumaw had the confidence of a considerable number of prominent workers in the East and succeeded in holding together the more conservative group in the East and the more aggressive leaders in the West. He, probably as much as any other one individual, was responsible for keeping the two groups in sympathy until a proper evaluation and understanding of the work in India could be made.

It seems fitting to close this account of the life and work of Levi Mumaw with the three statements which follow. The first two are written by P. C. Hiebert, a member of

the Mennonite Central Committee and the last one is by O. O. Miller who succeeded Bro. Mumaw as secretary of the Mennonite Central Committee. Both of these men were intimately associated with him in Relief work and in the task of repatriation of the Russian Mennonites in South America.

Appreciation

Bro. Mumaw always was deliberately active, and through his sound judgment and firmness in days of great responsibility, has many times rendered outstanding service. We all appreciated him, and always highly valued his opinions in our committee councils. Bro. Mumaw and his associates were a "God-send" to the Mennonite people during the days of great stress and suffering. God has seen fit to abundantly use the life and the abilities of this good brother, whom I personally and all the members of our committee vitally miss at each of our committee councils. His work is now done, and I am happy to emphasize that it was well done. The world is enriched by such lives as that of Bro. Mumaw.

In the book *Feeding the Hungry,* Bro. Hiebert writes:

Speaking of the members of the committee, I wish to mention first Levi Mumaw of Scottdale, Pennsylvania, who has borne the heaviest responsibility and has done the largest share of the work here in the homeland. The deep concern which he felt for the cause, the difficulties he faced when left to decide problems alone, the effort it took to answer all the inquiries from people here in America and to instruct and direct the personnel on the field, the responsibility of handling large sums of money which meant sacrifices to the donors, and life to thousands in the famine districts—these things can never be fully realized or understood by those less directly connected with the work. We can only express our sincere appreciation, but the heavenly Father knows and He will reward in a just and full measure.

Brother O. O. Miller, who is the present secretary-treasurer of the Mennonite Central Committee says:

My own more intimate contacts with Bro. Levi Mumaw began about July, 1920, at the time of the organization of the Mennonite Central Committee. There was an informal gathering of the Relief Committees of a number of Mennonite branches which gathered in Elkhart in July or August of that year, and after a day's session together, we decided to co-operate in the foreign relief efforts—particularly those having to do with the needs of our Mennonite Brethren in Russia. Bro. Mumaw was then chosen secretary-treasurer of this new organization and served as such until his death. I myself was in the first party of foreign workers and helped open the work in Constantinople and South Russia during the fall and winter of 1920. Bro. Mumaw was actively in charge at home of this foreign work which began then and has been continuing ever since. After my return from that period of foreign service, I served as his assistant secretary. In all these years' contact with him and association together in service I found Bro. Mumaw one of the finest spirited Christian men that I ever came in contact with. In all the problems which had to be presented to the Home Committee during these years, I was surprised over and over again at his broad viewpoint and at his calm, methodical manner of working at these problems. Besides, Bro. Mumaw had all the instincts of a business man, and was a good bookkeeper and understood accounting.

Since his passing I have succeeded him in his office as secretary-treasurer of the Committee and thus am in possession of all the Mennonite Central Committee records. Naturally, because of his unexpected passing, very little explanation could be given to others of his records, but so far, I have not found any bookkeeping entry or the record of any transaction during these years with which he had to do which would not be clearly understood.

An intimate friend sums up his personality traits in the following words:

He had a jovial nature clothed with sincere gravity. His presence was marked by quietness and reserve. His ideas were conservative and well balanced. In business life and committee work, his counsel was considered sensible, timely, scriptural, and practical. He faced and fulfilled his duties as unto the Lord.

REVIEW QUESTIONS

1. When and where was Levi Mumaw born?
2. Describe his childhood.
3. What family traits did Levi inherit?
4. When and where did he unite with the Church?
5. Why did he take up business training?
6. Describe his early business activities.
7. What led to the call of Bro. Mumaw?
8. Describe the character and personality traits of the man Mumaw.
9. What official positions did Bro. Mumaw hold?
10. What attitude did he take toward the publishing activities of the Church?
11. Describe his contribution as secretary-treasurer of the Mennonite Publishing House.
12. Describe the growth of the institution during the time of his period of service.
13. What specific service to the church did Bro. Mumaw render as vice-president of the Mennonite Board of Missions and Charities?
14. What does P. C. Hiebert say of the work and character of Bro. Mumaw?
15. For what reasons is Bro. Orie O. Miller particularly fitted to speak of the work of Bro. Mumaw and what is his testimony in regard to Bro. Mumaw's work?

C. K. Brenneman and Family

Chapter IX

CHRISTIAN K. and ALVINA (ENGEL) BRENNEMAN

Ministers of Intercession

On January 26, 1880, a little son was born to Mr. and Mrs. Daniel Brenneman. They called him Christian. The Brenneman family was then living in Hay Township, Huron County, Ontario. Christian had four brothers and five sisters. As a child he was kind and gentle, and was considered very brave by his brother who said that Christian didn't seem to be afraid of anything. He liked horses and had an early ambition to become a veterinary surgeon. As a boy, he attended the public schools.

The Early Life of C. K. Brenneman

At sixteen, he accepted Christ as his Saviour and united with the Amish Mennonite Church at Wellesley, Ontario. He was baptized by the late Bishop Jacob Wagler. In 1900, he moved with his parents to Seward County, Nebraska, and there became a member of the East Fairview Mennonite Congregation. In 1904, he worked in Alberta, Canada, and in Oregon, and for a period of time was not interested in the work of the Lord. He returned to work for his brother, Jacob, in the fall of 1905. While husking corn there he was under conviction—so much so that he was sick for several days. His brother, Jacob, went up to his room and found that he was having a terrible struggle. Several times he had knelt in the cornfield and prayed fervently to God. Finally he realized a

complete victory, and from that time on he was very zealous in Christian service.

He was interested in preparing himself for definite, active Christian service, so the fall of 1905 found him in Goshen College, receiving a Christian education in a church school. In the years from 1906 to 1909 he prepared himself further for Christian service by attending Moody Bible Institute, from which he graduated. Mr. Brenneman was always a very careful steward of his time and money, and it is said that he always asked the Lord before spending money. While going to school at Moody, he became very hungry for candy one day. He tried for some time to work off his desire for the candy, but finally spent five cents. He regretted it afterwards and asked the Lord to forgive him. While in school at Moody he helped at the Chicago Home Mission. There he met Alvina Engel, who was giving her services at the Mission. They became interested in each other there.

As a youth, Christian Brenneman gave himself to Christ; and as he received the vision of service, he was obedient and very zealous. His consecration was definite and wholehearted, and he deliberately set himself to the task of preparation for Christian service. In these early years he was fitting himself for willing service, which led to the noble sacrifice of life.

Alvina E. Brenneman as a Girl and Young Woman

A little daughter, Alvina Elizabeth, was born to Christian and Elizabeth Engel, June 5, 1883. They were living on the Engel farm near Washington, Illinois. Here Alvina Elizabeth enjoyed a happy childhood with the other six children. She received her early education in a small country school and also took some high-school work. Later

she attended a short Bible term at Goshen College. She always enjoyed school work and wished to take more, but because she was needed at home, she willingly stayed there and helped. She bought several books and did some studying at home. Reading was one of her delights. She spent many an evening memorizing Scripture verses and trying to remember where they were found.

From childhood she was always known for her unusually kind and cheerful disposition which endeared her to everyone. She could look on the bright side of circumstances and find good in everything. She was a happy, obedient child, as she worked and played on the farm. She loved the farm, whether feeding the calves or going to the woods to hunt for ferns and wild flowers. This love for the farm never left her; for all through the years spent in the city, she always looked forward to the day when she might return to the old home farm which was then in her possession. This, however, was not to be.

When she was fourteen years old, she accepted Christ as her Saviour, under the preaching of Daniel Brunk. She was received into the Union Mennonite Church by Bishop John Nice, of Morrison, Illinois. Her Christian life meant something to her and she enjoyed it. She became a very active member, taking part in the Sunday school, in special singing, and in the Sunday evening children's meetings. She liked music and spent much time learning new songs. As a worker with children she was very efficient. At one time she said that there was no other work that she enjoyed so thoroughly as working with children. The little country church keenly felt its loss when Alvina Engel left. A farewell meeting was held for her, at which the pastor spoke highly of her work in the Church.

She spent the winter of 1909 laboring at the Home Mission in Chicago where she met C. K. Brenneman.

As a child and girl, Alvina Engel enjoyed the blessings of a real Christian home. She was a cheerful, obedient, unselfish child—happy as she played and worked on the farm. She early became a Christian and showed her devoted love to the Lord by constant service and genuine consecration. Throughout her girlhood she was building and preparing for her later life of Christian service and willing sacrifice.

Their Marriage and Early Service in the Church

The Engel home at Washington, Illinois, was the scene of the marriage of C. K. Brenneman to Alvina Engel, June 16, 1909. The marriage was solemnized by her pastor, A. L. Buzzard. After the wedding Bro. and Sister Brenneman went to Nebraska to spend several weeks with Bro. Brenneman's relatives. In the same year the General Mission Board appointed them to take charge of the mission at Nampa, Idaho. On May 11, 1910, Bro. Brenneman was ordained to the ministry by Bishop David Hilty. During their stay at Nampa, Clarence, their first child, was born. Soon after his ordination, Mr. Brenneman made an evangelistic tour through Oregon, California, and other western states.

After two years in the West, the Brennemans returned to Washington, Illinois, because the western climate did not seem to agree with the health of Sister Brenneman. At Washington, Illinois, a baby girl, Gladys, was born. Bro. Brenneman, upon his return to Illinois, took a course at Bethany Bible School in Chicago. Soon they received a call to come to Youngstown, Ohio. After much fasting and prayer, they left to take charge of the mission there.

They took up the work in Youngstown in 1912. One of the things that they often spoke of in regard to their work there was concerning an elderly couple from whom they had received much inspiration. The woman was an invalid and her husband was blind; but the life of faith that they lived was a constant inspiration to the Brennemans. They remained in Youngstown until 1914 when they received a call to the mission at Canton, Ohio.

Home Mission Work at Canton, Ohio

The workers at the Canton, Ohio, Mission wrote in a letter to the *Gospel Herald,* July 3, 1913, that C. K. Brenneman had arrived to begin a series of tent meetings which were to be held in Canton. Bro. and Sister Brenneman were then at the mission in Youngstown, Ohio. In 1914, they were called to take charge of the Canton Mission. Some of the workers wrote the following in a letter to the *Gospel Herald*:

> We are glad to have C. K. Brenneman in the leadership. He gives his time and talent so unreservedly to the work, and when things seem rather dreary and discouraging, he sings and goes on preaching the good old Gospel, continually reminding us of the glorious liberty we have in Him who set us free.

Bro. and Sister Brenneman entered zealously into the mission work. Sister Brenneman wrote in the mission letter to the *Gospel Herald*:

> Sunday, May 31, was a blessed day at Canton Mission. At the morning service two young ladies were received into the church on confession of faith.
>
> At the evening service one sister was received by letter and two reclaimed. Communion services were also held. Bro. J. S. Gerig spent the day with us and officiated at these services. Recently we have enjoyed short visits by a number of ministering brethren and Christian workers.

Mennonite Gospel Mission and Workers' Home, Canton, Ohio

The Ministry of Intercession

Beginning July 12, G. P. Shultz, from Chicago Happy Hour Mission, held a series of meetings at Canton. The need for a new church house seemed very immediate, and the Brennemans prayed definitely to this end. The work seemed to progress as a result of Bro. Brenneman's faith. J. D. Mininger wrote:

In 1910, a mission home was built for the workers. Prior to that time the workers lived in rented houses subject to being moved at the demand of the landlords. There is at present a need for a new church house and Bro. C. K. Brenneman, the present superintendent, writes hopefully of getting one by next spring. The Lord be praised. . . .

A somewhat unique feature of the work here was started some time ago in the way of an informal service. "This meeting is held Monday evenings," says Bro. Brenneman, "and is attended only by those who want to pray and for those who want to be helped. It is a meeting of intercessory prayer. Instead of devoting our time to the ministry of the Gospel, we give our attention to the ministry of intercession."

By the fall of 1916, the work of building was progressing and the workers were eager to get back into the church for worship. Bro. Brenneman wrote in the *Gospel Herald* in January:

The new church is ready for the seats which are to be shipped soon. Announcements for the dedicatory services will appear later. . . . A number of brethren have answered our request in the **Gospel Herald** for a chorister. We hope that God will definitely lead one of them into this great field of opportunity. We thank those who have responded for their interest.

Concerning the dedication we have this record in a letter from Bro. Brenneman to the *Gospel Herald*:

The dedicatory service was a great success. The day was fine which brought out many people. There were nearly two hundred

people present in the morning, and close to four hundred in the afternoon.

Bro. [I. J.] Buchwalter's message in the morning was much appreciated, and the dedicatory sermon by Bro. [Hershey] Leaman was also very much appreciated and very appropriate for the occasion.

We were especially pleased for the way in which the ministers present, and the laity expressed themselves, with regard to our new building. Without exception the expressions were favorable. This is gratifying to us.

While the Brennemans were at Canton, their youngest child, Grace, was born. The many duties of the Mission kept them constantly busy preaching, teaching, leading prayer meetings, doing visitation work. Besides these, Bro. Brenneman found time for street meetings. He wrote an account of one of these in the *Mennonite Year Book and Directory*.

A Remarkable Conversion

It was a hot summer evening, in one of our cities, when a small band of ambassadors for Christ, gathered on the street to witness for Him, that a woman, whose silks had been worn and torn seemingly from long and rough usage came walking along. She stopped and listened, and then with a shriek she sank overwhelmed by the Spirit of God.

Prayer was made unto God for her. And such a volume of licentious wickedness as she confessed to have been guilty of was enough to make the most degraded bystander blush with shame. After this was done she quitely passed on.

Later it was my privilege to visit the Mission of that district when a woman came to me with the question, "Do you know me?" "No." "Do you remember that meeting?"—giving a description of that night scene—"Yes!" "I am that woman." She was then witnessing for Him.

Yes, the Gospel of Christ is still the power of God through faith unto salvation.

Bro. and Sister Brenneman labored tirelessly in the work. Sister Brenneman had often spoken about desiring

a fixed home and furniture of their own but she never complained. Bro. Brenneman observed that she had several times pushed the suitcase under the bed—calling it the baby's wardrobe. Like the rest of her brothers and sisters she could have lived on a farm, but she was willing to forsake that for the Gospel's sake. She found real joy in service. One of the Canton friends still remembers Sister Brenneman as she sat in the west section of the church auditorium one Sunday morning. Her face radiated genuine happiness as she sang "In the Morning of Joy."

Bro. Brenneman was a man of faith. Instead of writing to different congregations of the needs of the Mission, he prayed over them. Never had supplies been sent in as then. He claimed the promise found in Psalm 37:3-5, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Answered Prayer

During wartimes, Bro. Brenneman was greatly concerned about Dan, a young man in camp, who was a friend of his. He was not satisfied with the young man's spiritual condition so he made a definite effort to get in touch with him. From New York, he wrote the following letter to his brother. It was dated August 2, 1918.

Just arrived at New York 10:30 P. M. Your telegram was forwarded to Mountain Lake Park, Maryland. Am in the hotel for the night. Am surely sorry for Dan. Everybody here tells me that I stand a very poor show of meeting him as they are at four different places and some sixty miles out. But I will put forth my best effort depend-

ing on God for guidance. I want to give him the best words God has for him. Will be glad to meet him. Your loving Brother,
C. K. Brenneman.

In September Bro. Brenneman wrote to his brother again concerning his visit in New York and the condition of some of the boys in camp. He wrote:

I had one hour with Dan in N. Y., or rather at Camp Mills twenty miles out. I had only one hour with him, as I say, and it was a solemn one. The surroundings and the thought of war and the fact that we were at an embarkation camp and the scene of many of the soldiers leaving camp for the transport to go across, all these things helped to make the hour one of the most impressive hours I have spent in a long time, in view of the fact that Dan was one among them and should have sailed the next day, had he not been quarantined.

Of course I tried to do all I could for him while I was with him, but it was too late for me to help him any more than to admonish him and direct him to our precious Saviour. He was easily touched and made good promises, and was indeed glad that I could meet with him. In his letters to me now he still expresses his gratitude for the privilege of our meeting.

He is now located at Camp Merritt, N. J., . . . and seems to be there for the winter. . . .

I suppose that you know of our adventures with Emanuel so I will not enter into it. I did not hear from him since he was here— am looking for a letter any day,—hope he will get through all right. Our boys in the camps are all out on furlough now, and if he takes a firm stand he will not have to stay in camp long. They will try him and put him out at once, but they will try him hard, and he knows that. One boy from the place where he works had to do a whole week without anything to eat, and others are threatened in other ways. . . . Remember him—he needs your prayers and Dan as well. I am writing regularly to both. Alvina sent Dan a nice box of candy,—he appreciated that so much.

But I will close, will send you a card announcing my Sunday evening meetings. They were very well attended. Write again,
Lovingly your Brother, C. K. Brenneman.

Bro. Brenneman's vital interest in missions was manifested in his ceaseless activity and concern. In his letters and sermons is found that clear unmistakable note of missionary zeal and complete consecration. The following is a letter written to his brother in October, 1918. It is an expression of his active interest in missions.

Missionary Zeal

Dear Brother:

Greeting in our Master's Dear Name.—

I just finished reading your program on mission activities and am impressed with it, am still more impressed with the fact that you have these meetings regularly, this being your thirtieth one. You people are certainly interested in the cause of missions and what impresses me still more is the fact that you have not a mission in your Conference District, with the exception of Nampa.

Have you not somebody within your ranks that has caught the missionary spirit of these frequent meetings which you are holding and to whom you could trust the work, one that is full of missionary zeal inspired by the Holy Ghost that is willing to throw himself into the work?

I almost feel led to offer my service to help you start out such a man whom you could appoint for superintendent. It may be that the Lord will open the way for us to take a trip West next summer and if you should get things culminated by that time I would be only too glad to spend some time in such effort. I believe by being on the field with a live young brother and his wife, for four or six weeks, they could be started out right and do a great work as missionaries.

Our work here is prospering. Bro. C. Z. Yoder, the president of the Mission Board, was with us over Sunday, and he remarked that he never saw the work in past years as it is at present. But we have now been here five years in the spring and feel to leave the work in the hands of a temporary superintendent possibly for eight or ten months. During that time we would take a missionary and evangelistic tour which trip we should like to extend west and if possible as far as Oregon . . . .

May the Lord bless you and yours,

Your Brother,

C. K. Brenneman.

Sermon Preparation

The notes of Bro. Brenneman's sermons show much detailed study and preparation. They are a key to his power as a preacher and evangelist. The following are a few significant excerpts from some of these sermons.

"God is love" (John 4:8)

If all the world believed that, they'd soon be converted. . . . Whom does God love? Sinners! Sinners! That is the sweetest thing that can be said on this side of heaven.

1. God's love unfathomable . . . we can't measure God's love with our love. Our love goes only skin deep—we love only the lovely. God loves the unlovely.

2. God's love unchangeable . . . . Fact that man sinned caused Him much grief . . . if my boy sins, it causes me much grief, but I do not wish I hadn't him. No, I wouldn't give him for 10,000 worlds. I **love** him. Once he was unruly in junior meeting. I went up to the bedroom where he was making the beds, and said, "Clarence, I felt awfully about you for three days now. I heard you were naughty last Sunday night"—then I had to let the tears come. He buried his face in the bedding and wept. I was grieved at my boy. But I loved him—tears of love!

3. God's Love Unfailing . . . . God's love greater than mother love . . . . God never forgets.

4. God's Love unending . . . . "Having loved his own, he loved them unto the end" (John 13:11). Mother! when your son goes wrong does that end your love for him? No! No! you love him more . . . . (Illustration about mother welcoming wayward Mary home).

Like Mary returned to the old home cottage and was welcomed and forgiven, so you can be forgiven tonight if you come home. Make this homecoming night. Sing "I Love Him!"

Missions from the Viewpoint of the Missionary

Romans 1:14-16. In these forcible words the great apostle expressed his own personal missionary conviction and resolution. He confessed himself a debtor to the lost world.

1. The missionary a debtor . . . by many it is looked at from the angle of charity.

2. If I view missions as a charity, then they are secondary, optional, of no serious concern, no serious praying, no serious effort, spasmodic, and insufficient giving. If viewed as a debt—then it is the primary object of my life . . . . I leave my farm, parents, friends, and **go**. . . . There is prayer, sacrificial giving, deep concern.

3. The missionary who considers himself a debtor never asks, "Do missions pay?"

4. As a missionary I feel the need of a deeper consecration to the mission cause in our church throughout—more Bible study. . . **go** and **be** witnesses. . . a wave of missionary enthusiasm that is not wild fire but holy fire, that will raise the missionary thermometer up to boiling heat.

The Influenza Epidemic

In the fall and winter of 1918, the influenza epidemic raged in Canton. In October the Brennemans visited Sister Brenneman's parents at Washington, Illinois. They could not hold public meetings at Canton because of the epidemic. The relatives at Washington urged them to stay longer but they felt the need to return to Canton to take care of the sick. They did return and worked tirelessly. In a letter to the *Gospel Herald,* Bro. Brenneman wrote the following:

We have now had seven churchless Sundays, and the "flu" is still raging in our city. A number of our people are down with it and some are over it, but none have died from it. I am kept pretty busy calling on the sick and helping where I can. The other night I was called to the "flu" hospital to pray for a dying woman. Of course she was in a state of delirium and died shortly afterwards. It was indeed a gruesome and heart-touching experience to see suffering women and children struggling with the terrible disease.

In this letter we feel the kindness and the tender sympathy that Bro. Brenneman had for those with whom he came in contact.

Bro. and Sister Brenneman, who had been devoting their time to caring for the sick, also contracted the "flu"

and became very ill. A letter from Chris Augsberger gives an account of their sickness and sudden death.

Concerning their sickness and death here—they started with their sickness by C. K. taking his bed on Monday, March 10; Gladys on Tuesday; Alvina on Wednesday; and Grace on Thursday. I arrived here on the following Sunday, expecting to help in the meetings which were to be held here and it was expected that I should take charge of the singing for C. K.

A nurse was procured as soon as we could get one, and also another doctor was called in. The second doctor pronounced it pneumonia at once. C. K. had a bad spell on Monday night which lasted an hour or more. He made his wishes known to the nurse and requested that my handwriting or name be on besides that of the nurse and his. A few of his wishes were that the text from Rev. 14:13, be used as the text for the funeral, and Bro. C. Z. Yoder from near Smithville, Ohio, in charge of the services, and accompany body to Washington, Illinois. But, as it was, Alvina was called first, at 8 o'clock, and C. K. at 2:30 last Tuesday night. There was nothing said about the children, because he knew nothing of the death of Alvina. When Alvina died, he was brightened up quite a bit, so the nurse thought it best to wait until morning when he is a little stronger. But the change was quite sudden and death was soon here. C. K. was conscious about all the time as near as we could make out. Alvina was delirious a good bit of the time the last three days she lived.

Grace is some better but it is a little hard to say as to how it will go yet as nearly all pneumonia cases have been fatal with us. But the doctors think she will come all right.

It seemed so sad that both the father and mother should be taken from the three small children. Bro. and Sister Brenneman were deeply devoted to each other and their family, and their home life was a definite influence for good. Sister Brenneman was a capable, loving mother with a cheerful, sunny disposition; and Bro. Brenneman was a very kind father of deep concern. He had been a real pal to Clarence. When little Clarence realized that his father and mother were very sick, he prayed very

fervently that God would make them well. He walked up and down the street asking other people to pray, too. Bro. Brenneman was thirty-nine years old; and Sister Brenneman, thirty-five, when together they went down into that "valley of the shadow," on the night of March 18, and the early morning of March 19. The three little ones were left in the care of the workers until they were able to go to relatives. Private funeral services were held on Wednesday evening, March 20, 1919, at 7:30, with Brother C. Z. Yoder in charge. They were taken to Washington, Illinois, for burial.

One of the workers at the Mission wrote the following letter to the *Herald*:

Our hearts are saddened by the sudden departure of Bro. and Sister Brenneman. We keenly feel our great loss, but want to humbly submit to the Lord's dealings, remembering He doeth all things well. Many hearts, both saved and unsaved, are touched and though they are gone, their influence is greatly felt for good. We are conscious of the goodness and faithfulness of God and can praise Him for His sustaining grace. . . . Bro. Brenneman's two little girls, Gladys and Grace, are still with us. Sister Ruth Headings is now caring for Grace who is still in a weakened condition from a long siege of sickness following the influenza. She is improving but it will take some time to regain her health. When able, they will be taken to their relatives. Clarence went with the funeral to Washington, Illinois, and is now with relatives there.

In April, memorial services were held at the Canton Mission for Bro. and Sister Brenneman. An account of these services is found in a letter to the *Herald*.

On the afternoon of April 27, a Memorial Service was held in remembrance of the departed ones—Bro. and Sister C. K. Brenneman, Emanuel Brenneman, and Andrew Bontrager. We were glad to have with us a number of ministering brethren: C. Z. Yoder, Wooster, Ohio; I. W. Royer, Orrville, Ohio; A. W. Hershberger, Aurora, Ohio;

Aaron Eberly, Dalton, Ohio; Milton Hostetler and John Miller, Louisville, Ohio. Each spoke of their appreciation of having been associated with those held in remembrance, especially Bro. and Sister Brenneman who were so earnest in the service for the Master.

Bro. I. W. Royer addressed a well-filled house, taking for his text, Luke 24:6, the first clause, "He is [they are] not here." The message was impressive and full of comfort. They are not here, but knowing that they are alive, we look forward to the time when we shall be reunited.

Although their death brings sad memories—the memory of their lives brings sweet recollections. Their wholehearted consecration, their zeal for the work, their unfaltering faith, their tireless effort and their joy in sacrificial service remain in our memory to inspire and challenge us. Far sooner than they expected they together realized the bliss of that "Morning of Joy" which Sister Brenneman had enjoyed singing about while yet here.

REVIEW QUESTIONS

1. When and where was Christian K. Brenneman born?
2. When and where did he unite with the Church?
3. Describe his struggle in yielding his life to God.
4. Describe his educational preparation for his service in the Church.
5. When and where was Alvina Engel born?
6. Describe her childhood.
7. Describe her educational preparation for Christian service.
8. Describe her early efforts in Christian service.
9. Where were Bro. and Sister Brenneman stationed by the Mission Board for their first period of service?
10. What was their second mission station? Describe their services there.
11. Describe the growth of the Canton Mission under the leadership of Bro. and Sister Brenneman.
12. Give some instances of answer to prayer in the work at the Canton Mission.

13. Describe Bro. Brenneman's experiences at camp.
14. How did he prepare his sermons?
15. Describe the influenza epidemic of 1918 in Canton.
16. Who was president of the Mennonite Board of Missions and Charities during the time that the Brennemans were at Canton?
17. Tell of the last days of Bro. and Sister Brenneman.
18. What contribution did Bro. and Sister Brenneman make to the missionary work of the Mennonite Church?

Lydia Heatwole

Chapter X

LYDIA MAGDALENA HEATWOLE

The Praying Nurse

Although the parents of Lydia Heatwole were among the early Mennonite settlers in Harvey County, Kansas, Lydia was born in Rockingham County, Virginia. After Reuben J. and Margaret Heatwole had lived in Harvey County for several years, the rigors of pioneer life, no doubt aided by a touch of homesickness for the hills and mountains of the East, threatened the health of the mother. On the advice of their physician the family set out across the prairies in a covered wagon in September, 1886, and drove to Elkhart, Indiana. At Elkhart, they took the train for Rockingham County, Virginia, Reuben Heatwole's childhood home. Here the family kept house for several months and here on March 2, 1887, Lydia Magdalena Heatwole was born. She was one of a family of seven children, two of whom died in infancy. After an extended visit of fifteen months in the Shenandoah Valley, the family returned by train to Elkhart, and then hitched up their team and drove back to Newton, Kansas.

Birth and Parentage

Lydia's parents were much interested in the work of the church and deeply devoted to her principles. Her father, "Uncle Reuben," as he was called, frequently wrote articles for the *Herald of Truth,* encouraging missionary giving, pastoral work, and the dissemination of church literature. On the trip from Newton, Kansas, to Elkhart,

Indiana, and return, they traveled leisurely, visiting many congregations in Missouri, Iowa, and Illinois. Uncle Reuben sold books and periodicals supplied by the Mennonite Publishing Company and took subscriptions for the *Herald of Truth* and the *Words of Cheer* and for the little German Sunday-school papers, called *Angenehme Stunden* and *Der Christliche Jugendfreund.* In 1901 the family moved from Newton to Windom, Kansas, where some of the descendants of Reuben and Margaret Heatwole still reside.

A Christian Childhood

When Lydia was eight years old, she was deeply convicted and wanted to unite with the Church and consecrate her life for active service, but was discouraged from taking this step at this time because it was thought she was too young. After that she had a desperate struggle and did not yield until she was fourteen years old, when she was converted and united with the West Liberty congregation. Because of her own experience she always insisted that children should not be discouraged if they wanted to accept Christ while very young. She was a faithful member of the Church and an ardent supporter of its doctrines and principles from the time of her baptism until her death.

Her early life was one of service. She served first in the home, then as a Sunday-school teacher, in which capacity she was very efficient, and as a personal worker in the community. Even little children all loved "Aunt Lydia," for although her purse was limited and she was a very busy woman, she found time to make cradles out of pill boxes and put tiny dolls in them. The dolls were always clothed (modesty—taught by her mother) though ever so tiny, and her sewing was very neat. She remem-

bered the aged, the sick, the wayward or neglected persons with cheery cards, holiday greetings, birthday remembrances, or spiritual admonitions.

She was a lover of nature and often commented on a beautiful sunset or sunrise, or similar phenomena. She was quick to see spiritual truths in the ordinary things. Once while helping in the hospital garden she was impressed with the power of a small object in the ditch to sidetrack the stream of water. The spiritual lesson she drew was that it often takes only a little thing in the life of the individual to hinder God's work through him.

From early childhood she seemed to have a natural liking for nursing. She was a born nurse. Her first period of public service was given to the Mennonite Old People's Home at Rittman, Ohio. At the Home she showed herself a conscientious worker—never idle and never shirking. It seemed to be part of her very nature to try to please those with whom and for whom she worked. Although deeply pious and much given to prayer, she was never long-faced or melancholy. Her beautiful disposition made her a friend of everyone and made her admired by all those with whom she worked and with whom she came in contact.

A Missionary Nurse

During her work at the Old People's Home, fourteen of the inmates became sick. She and Mrs. Sadie Miller were the nurses. It was during this time that Lydia often spoke of becoming a trained nurse. She and Mrs. Miller went from room to room, taking care of the aged sick, making their beds, giving them baths, and otherwise taking care of them. She was so skillful in this work and her efforts were so much appreciated that Sister Miller often encouraged her to take up training. She seemed to be

naturally fitted for the work and enjoyed it. Not only that, but the patients all appreciated her and her efforts to help them.

She is still remembered by those who were associated with her at the Old People's Home for her strength of character, her devotion to duty, and her deep prayer life. Singing appeared to be as natural to her as to a bird, and many times when burdens were heavy and work hard, she found release in singing hymns and Gospel songs. Her single aim seemed to be to please the Master, no matter what arose. This was always her question, "Will it please the Lord?" Those who worked with her during the year at the Old People's Home assert that money could not buy the year of experience in working with her.

Friend of Orphan Children

The superintendent of the Old People's Home during her period of service was Bro. J. D. Mininger, now connected with the Kansas City Mission. When the Home burned, Bro. and Sister Mininger were transferred to the Kansas City Mission, and Lydia Heatwole accompanied them as a worker in the Mission there. Here again, her cheerful manner and consecrated life and her understanding heart won her an enviable place in the hearts of the people with whom she worked. In her work at the Home she always seemed to feel that she owed very much to the parental training which she had received in her childhood days, and she frequently expressed her deep appreciation for her godly parents. In Kansas City she gave herself wholeheartedly to the work with the children. Her love for children and the unfortunate not only made her work pleasant but made her a valued worker. In a letter which she writes for the

Gospel Herald from the Kansas City Mission on February 8, 1913, she says:

> Just today the Mission has come in possession of a bright-eyed, healthy, baby boy, six weeks old, for adoption. Will you consider the matter prayerfully and ask God to tell you whether or not it shall be your home and heart that will welcome the little stranger? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In my humble opinion the work here is grand, but great. Pray for the work and the workers.

About a month later she gave up her work at the Home in order to help her family, and she took with her a three-week-old baby girl to be adopted by her cousin.

Devotion to the Church

She was deeply concerned for the purity of the Church and intensely devoted to her doctrines, especially the distinctive doctrines of the Mennonite Church. She was much interested that those with whom and for whom she worked should perceive the spiritual principle behind the standards which the Church upheld because she believed that they were Bible standards, not merely Mennonite regulations. On one occasion when a young minister from the Middle West was to hold evangelistic meetings at their church near Windom, he appeared wearing a necktie. This was a matter of deep concern to her and very distasteful, because she felt that it had a touch of worldliness and especially because it violated the spirit of a conference regulation. She made the matter a subject of prayer and on one occasion fasted for a considerable period and prayed all night that the young minister would be led to adopt an attire of greater simplicity.

One burden that was frequently on her mind was the financial struggle of the parental home. When she left

Mennonite Hospital, La Junta, Colo.

her work in the Kansas City Mission, it was to take up a homestead in eastern Colorado, near Brandon. She gave up her deep desire to serve in the Church in order to be a pioneer in the western prairies for the sake of her parents. She lived at Brandon with her parents for over a year—long enough to prove the claim.

Filial Piety

Her parents knew of her missionary convictions, however, and encouraged her in them. She felt called particularly to be a nurse, and to prepare for this work she entered the Mennonite Sanitarium in November, 1914. She was one of the three nurses of the first class to graduate from the Mennonite Training School for Nurses, the class of 1918. Later in that year she took further training at Agnes Memorial Hospital in Denver, and then assumed her duties as Superintendent of Nurses of her Alma Mater. This position she held until the time of her death, excepting a few years' leave of absence on account of her health.

Graduate Nurse

Naturally, she threw herself into this new work with all the ardor of her consecrated spirit. She never spared herself. Rather than let the work suffer or rather than to be the cause for any unpleasantness in the hospital, she was always willing to take over the duties which someone else neglected or was unable to perform. She shared with Bro. Allen Erb, the superintendent of the Hospital, a vision of a fine training school for nurses, which was to serve the young women of the Mennonite Church. Under her service this work grew from a humble beginning of a school of but one supervisor and a few students to a school of ten supervisors and officers, and thirty-six students, and from a small sanitarium to a general hospital and sanitarium. Sixty-eight student nurses, now alumnae of

the Mennonite Hospital and Sanitarium at La Junta, have come out under her training. Three of these, Dora Shantz, Ada Hartzler, and Mary Holsopple are foreign missionaries.

Her interest in the hospital, however, was not merely impersonal or professional. Every individual patient was her special care. The hundreds of sick who entered the hospital for treatment were living souls who needed personal, spiritual attention. To her the individual was always bigger than any prescribed program. Each nurse was also to her a personal charge, for whom she felt a burdened responsibility. Perhaps one of the reasons for her outstanding success was her faithfulness to the principle that one is more than many.

Personal Evangelism

Her primary concern was the cause of the Master, the purity and power of the Church. She introduced into the hospital a strong spirit of evangelism and considered herself and her corps of nurses as so many missionaries. She fasted and prayed much and often spent whole nights in prayer. It was a matter of deep concern to her that there might be no one to take up and continue her intercessory prayer life when she was gone. Worldliness creeping into the Church brought a freshened burden and often sent her to her secret closet for prayer. She constantly prayed for the spiritual growth and a deepening missionary spirit among the group of nurses at La Junta. She worked hard, too hard, in her work at the hospital and for her own loved ones with the earnest desire in her heart that God might have the pre-eminence in all things.

Her devoted spiritual prayer life and especial consecration seem to have been her outstanding Christian quality. A common remark of hers was, "Girls, let's go pray

about it," or, "Let's have prayer before you go." It is generally considered that she literally wore herself out in the work of the hospital. Someone has suggested that she really crowded forty years' work into twenty and then laid down her life. She frequently worked until she was utterly exhausted and then threw herself on her knees in prayer and was found there many hours later, asleep.

Concern for Her Own

Her concern for the many patients in the hospital and the student nurses, the doctors who taught or worked at the hospital, never for a moment seemed to rob her of her kind affection and deep concern for her own relatives. She believed that God holds individuals particularly responsible for the salvation and spiritual welfare of their own families. Though she never married, never had a family of her own, she had a large "adopted" family of nieces and nephews and others for whose spiritual welfare and development she assumed responsibility, often with as much interest as a parent.

When possible she made a special effort to be present at the birth of a nephew or niece and do her best to help give them a good start in life. And from that time on their welfare, especially their spiritual well-being, was her daily concern. She made a special effort to help them attend a church school, and was often largely responsible that they did so. She wished to be far-sighted and fair-minded but she was careful to consider the value of present acts or compromises in the light of their future spiritual value and consequence. She was especially concerned that the social relationships of the young people in whom she was interested should be such as would not hinder God in His plan for their future work in His vineyard.

Never for a moment would she take her own life and comfort into account if she could do anything to make someone comfortable and happy or if she saw an opportunity to speak to someone about his spiritual welfare. Periods which most people would call their time off, she gladly sacrificed in ministering to the spiritual or physical needs of those about her. In summing up her Christian life and influence, one might say that it was especially marked by the characteristics of the complete renunciation of the world and of self and the triumphant faith which faced difficulties and conquered them, a persistent faithfulness in witnessing for Christ in and out of season, a devoted prayer life, a marked love for her Church and its doctrines, and an aggressive missionary zeal.

Others First; Self Last

She was especially diligent in personal work. Few were the patients who came to the hospital, whose souls' welfare was not her immediate and personal concern. After her death, one of the doctors at the hospital said, "This place will never be the same, since she is gone, that it was while she was here." She had prayed for and with him many times that he would yield his life to the Lord.

During the closing months of her period of service at the hospital, her labors seemed too heavy for her. God granted that a number of her loved ones could be present when He called her home to Him, where service will not be hindered by physical limitations. She had been sick for some time, in much pain and weariness, not questioning it, but hoping that God might get glory from even that. In a way, it made possible a small return in sacrifice and service to her from a number who had been

A Strong Soul Goes Home

much and long served. She did not complain but was eager that those be allowed to wait upon her, whose lives she especially wished to touch for God. She spent many of her hours of sickness in praying for and with them as well as in talking to them when she might have been resting. Shortly before she passed away there seemed to be a turn for the better and efforts were redoubled to keep her. But this was God's time for her departure.

There were a few moments of struggle which were consummated by a lying quietly for a short time with her eyes closed. Then a smile lit up her face and she was gone. And many wondered why God had spared them and had taken the one who was so sorely needed here. She often remarked that those who serve and suffer here will reign with Christ in the end. Her Master took her home on April 21, 1932, at the age of forty-five. Her funeral was one of the largest ever held in La Junta. The superintendent of the hospital, Bro. Allen Erb, had sent to many hospitals for nurses to take the place of the regular nurses in the hospital so that all of them might attend the funeral. Every physician in the county and even others more remote were present at the services.

Her Contribution

The work that she had done made it seem impossible to fill her place. She had seen in the nursing program of the Church an opportunity for propagating and maintaining the peculiar position of the Mennonite Church and had been largely responsible for building up a missionary standard in the hospital work. Her aggressive evangelism still lingers as a prominent contribution to an evangelistic program in the hospital. From the standpoint of professional nursing the "State Board of Nurses' Examiners" has given the hospital a very high

rating in bedside nursing. Bro. Allen Erb states that Sister Heatwole deserves credit for having established this high standard of nursing. This has received special mention from the State Board and Sister Heatwole has been in a large measure responsible for it.

Immediately after Sister Heatwole's passing the superintendent wrote a letter to all the alumnae of the hospital requesting that they submit a vote for a successor to Sister Heatwole. They were practically unanimous in stating that it would be hard to find anyone who would be so capable and conscientious in performing her duties as Sister Heatwole had been. Nearly all expressed satisfaction at having been associated with her during their student days. Some of them felt that she was largely responsible for the new hospital. They gave her credit for the vision that a Mennonite hospital with a training school for Mennonite girls would save many for the Church. Many spoke of her inspiring Christian character which would be missed very much in the training school and by the individual nurses. Many spoke of her as a spiritual adviser and friend, and unhesitatingly asserted that not one of the alumnae had Lydia Heatwole's qualifications for the superintendency, especially as a strong spiritual leader. Many expressed thankfulness at having been able to take training under so fine a Christian environment as Sister Heatwole had developed at the hospital.

As Bro. Erb wrote in his letter to the alumnae of the training school for nurses: "She was a pioneer; she advanced on an unexplored frontier. The work of a trail blazer involved difficulties not to be encountered by those who follow in well-beaten paths. Pioneering requires understanding, faith, courage, labor, and sacrifice."

REVIEW QUESTIONS

1. Where was Lydia Heatwole born?
2. Describe the trip which her parents made from Kansas.
3. In what way was Lydia Heatwole's childhood strongly Christian?
4. What circumstances at the Old People's Home gave her an opportunity to use her talent for nursing?
5. What was her special contribution to the life and work of the Old People's Home at Marshallville?
6. Tell of her work with the children in Kansas City.
7. What was Lydia Heatwole's attitude toward her parents?
8. Tell of her years as a student nurse.
9. What was her special interest in meeting the patients at the hospital?
10. What attitude did she take toward her nephews and nieces?
11. What seems to you to be the outstanding characteristic of her life?
12. What special qualifications did she have to be a Christian nurse?
13. Describe her work at the hospital.
14. Tell of Lydia Heatwole's last days.
15. What was her contribution to the life and spirit of the hospital?

Arthur T. Moyer at Fifteen

Chapter XI

ARTHUR TOBIAS MOYER

Friend of the Colored Man

Arthur T. Moyer was born in Lehigh County, Pennsylvania, November 22, 1890, and died January 25, 1924. In 1892, his parents moved from Lehigh County, to Pottstown, Montgomery County, Pennsylvania. Here Arthur obtained most of his education including two years of high school. While he pursued his studies in the Pottstown schools, there opened before him a vision of the possibilities of a life of usefulness and honor as a schoolteacher. This vision remained with him throughout life. He had imbibed enough of that spirit to retain the intellectual foundation upon which to build for a higher sphere when the proper time came.

Early Life

When his parents moved to a farm in East Vincent Township, Chester County, Pa., in 1908, he took up his new work with much pleasure. His mind turned to an agricultural career. His services as a faithful farmer were much sought after by the brethren near Spring City. For two years he was employed on Preacher Amos Kolb's farm and lived with him. At the same time Arthur's parents lived on Bro. Kolb's farm and worked for him. The knowledge of the soil and its products, gained during this period, served Arthur well in his final chosen field on the Mission Farm of Welsh Mountain.

When he turned his back upon his school days, he did not discard his books nor his studies, but he gathered his

favorite textbooks and made them, next to his Bible, his constant companions, studying them during many long evenings and on days when other boys had holidays. When he moved from Spring City to take up the work on Welsh Mountain, he took these textbooks with him. They always had a place in his bookcase with the latest authors used by him in his school, Sunday school, and church work. That library of several cases of books speaks of a proper regard for the Christian teachings of his youth, his obedience to his parents, a love for the pure and the good, and reverence for God.

At the age of fifteen, Arthur was baptized and received into the church at the beautiful Coventry meetinghouse in the summer of 1905, by Isaac Eby, of Lancaster County.

Church Membership

He continued membership with the Coventry congregation to the time of his death. Being one of the last members of a dwindling congregation, he was elected a trustee of the meetinghouse owned by the Coventry congregation. After he had taken up his work permanently at the Welsh Mountain Mission, he wrote for a church letter from the brethren in Chester County. But they begged him to remain a member with them so that he might be retained as a trustee, as there was no one of the members left at the Coventry meetinghouse to assume that duty. Consequently, he was still holding his membership with the Coventry congregation, but his work in the Sunday school and young people's meeting was mostly in the East Vincent Church as teacher and as one of the officers until he came to Lancaster County as superintendent of the Welsh Mountain Mission.

Early in his Christian life he visited several city missions and inquired into their needs, but the Lord caused

him to believe that his calling was more particularly to work as a rural missionary where he could profitably bring into use his native talent for agriculture and the experiences already acquired by him. And when the call came to him to assist in the Welsh Mountain Industrial Mission, he readily consented to try. When he left his former associates at East Vincent, they called a special meeting on Monday evening, March 31, 1913, praying God's blessing upon this new venture and engaging in a general farewell service where they sang hymns of praise and thanksgiving.

The Welsh Mountain Mission was organized as an industrial mission, that is, it was a mission which attempted to train new converts in ways of honest, efficient living.

Mission Superintendent

The mission is located at the point of intersection of two mountain roads. Late in the last century about one hundred fifty colored people lived in the mountain in sin and poverty and filth. They lived in very crowded and very unsanitary houses. Most of their dwellings were shanties consisting of one or two rooms with as many as ten people inhabiting one dwelling. Sometimes the poultry and dogs also lived in the shanty.

Before the discovery of coal, these Colored people cut down trees and burned charcoal for near-by forges.

The Colored People on Welsh Mountain

Some of them took to bone-hauling, huckleberry-picking, and basket-making. Later the kindness of the people in the valley encouraged many of them to drift into begging. In 1898, the Mennonites of Lancaster County became interested in these people, purchased a tract of land and opened a flint quarry. This, however, proved unprofitable.

Finally a small building was erected, sewing machines installed, and sewing taught. Carpet weaving was attempted in a small way in the basement of the same building, but all these efforts at helping the Colored people had to be abandoned on account of the disinterest of the natives.

At the time that Arthur Moyer became superintendent in 1913, the mission had fifty acres of tillable land and encouraged honorable labor by farming this and by the manufacture of brooms and carpets. When Bro. Moyer took up the work on Welsh Mountain, it was probably the most discouraging and the most difficult mission station in the entire Church. The Mission, has, however, proved itself a blessing to the country. The judges of the Lancaster County Court are loud in their praise of the work done by the missionaries. These Colored people are beginning to act and live in more respectable fashion.

During the second year of Bro. Moyer's labors at the Mission he was married to Sister Anna Martin, who had been engaged in the work at the Mission for several years previous to his arrival. They later took a baby girl to raise, who was six years old at the time of Bro. Moyer's death.

The marriage of Bro. Moyer and Sister Martin was the second public wedding to be held at the Mission and took place in the chapel, October 29, 1914, Bishop Benjamin Weaver officiating. His funeral also was held here and was the first one to be held in this country for any mission worker at the place of his labors in the church. Soon after their marriage, while Bro. and Sister Moyer were visiting their relatives in Montgomery County, they received word to come to his church home at East Vincent, where he

Marriage

was to go through the lot for the ministry. He was obedient to the call, and left the outcome of the lot and his prior call to the work on the Mountain to God with no fears as to the correct disposing of the entire course of his after life. The lot was cast November 3, 1914, and

Welsh Mountain Mission and Samaritan Home

fell on Henry G. Bechtel, residing near the place of worship.

Bro. Moyer's experiences in the Mission were many and varied. He and his wife labored among people who did not like to work and were very indifferent toward their spiritual life. Working with them daily in the field or at broom-making and carpet-weaving, and later teaching school, gave him much time with them. He used every opportunity to help them both mentally and spiritually. He and his companion spent much time

Faith and Prayer

in prayer for guidance along the line of their work. Even as a young man, he was known as a man of prayer. Bro. Amos Kolb, for whom Bro. Moyer worked as a young man, remembers several instances of direct and remarkable answers to prayer which came under his observation from the life of Arthur. One of these is recorded in this volume in the biography of Arthur's father, Tobias Moyer.

Bro. Moyer was always confident that he was where the Lord wanted him, and he enjoyed the work greatly. More than once he and his companion were approached relative to taking up work at other mission stations, but his reply invariably was that they liked their work and felt that they were where the Lord had placed them.

His desire was to grow spiritually. He entered into the work with his whole heart, with a desire to be successful in every undertaking. He would miss a meal rather than drop a conversation that he thought would be of help to someone. The conference supplied the mission with ministers. On Sunday morning before preaching, Arthur would go out visiting homes with the minister and inviting people to church services. From the underscored verses and markings in his Bible, now in possession of his widow, it is easy to see where he got his wonderful interest in furthering the Cause. Because of his helpful spirit of kindly service, he was always ready to lend a helping hand. About two weeks before his death, Sister Moyer and Sister Emma Rudy, who was helping at the Mission, desired to start a sewing school for the Colored girls, but did not see how they could manage to prepare a room in addition to the other work which it was necessary to do. Bro. Moyer prepared the room on Friday evening after school was out, although he knew that the

work would all need to be done again before Sunday school could be held in the room on Sunday morning, because the room was used for all the services. He was happy to do it. The Colored girls had their sewing lesson on Saturday afternoon, and the room was ready for Sunday school on Sunday morning.

One of his Colored friends testified that he never saw Bro. Moyer lose his temper. His wife also says that she never had an unkind word from him. She considers that the secret of his success in his work was that he spent much time in prayer. They always began the day with Scripture reading and prayer, because they felt that their help must come from the Lord. His favorite motto was: "In all thy ways acknowledge him, and he shall direct thy paths."

"Whosoever Will"

Operating a general store gave Bro. and Sister Moyer many opportunities to have talks with the Colored people. They always seemed to enjoy and appreciate these informal talks, but to induce them to make a full surrender in the Christian life was a real problem. Those that did surrender were bright lights to the others. One of them, a young Colored man named Elmer Boots, missed Bro. Moyer very much after the latter's death. He said that Bro. Moyer had been like a father to him. This was because of the interest that had been taken in the young Colored man. The Moyers often took him with them to the valley to attend all-day religious meetings. This was a real spiritual feast for him, which he appreciated very much. The type of friendship existing between Bro. Moyer and this Colored man is typical of the kind of service which Bro. Moyer rendered. He was not merely filling a position as a superintendent of

the Mission, but he was in every sense of the word, a spiritual friend, counselor and companion to these Colored people for whom he was willing to make any sacrifice, however great.

Under the guidance of Bro. Moyer, the Colored residents in the vicinity of the Mission Home petitioned the school board of Salisbury Township for a separate school for their children. In the summer of 1914, this petition was granted, and the school opened in the old shirt factory with Miss Ida Kurtz, an experienced teacher, at the head. She taught the school for several terms with great success, and proved to the residents of the community that this was a great and a good movement for their children, who, previous to the establishment of this separate school, could not be persuaded to attend regularly. It was a great satisfaction to Bro. Moyer that under the new order of things there were very few children who could not read and write, growing to maturity in that school district.

The Mission School

Sometime in the winter of 1919 during the illness of the regular teacher, the school was closed until Bro. Moyer was prevailed upon to act as a substitute until someone could be found to finish the term. During this period of substitution, the young missionary as teacher was surprised by a chance visit of County Superintendent Fleisher, with several of the directors. The county superintendent was at first rather displeased at the substituting of an unlicensed teacher, but, as he observed, he was much pleased with the tact and teaching qualities which were evident in his work. Bro. Moyer was finally employed to finish the term and afterward encouraged to prepare himself more fully for the position of regular teacher of the school.

He now appealed to his old teachers and through the kindness of City Superintendent William W. Rupert, of the Pottstown schools, his grades, standing and scholarship, were forwarded to him. These gave him entrance into the regular teacher training class at the State Normal School at Millersville, and he became the duly qualified, licensed teacher of a school of thirty to forty-five pupils.

A Spirit-filled Life

His patience and kindness toward the boys and girls soon made him the personal friend of every family on the mountain. This was the only school of its kind in the eastern end of the county. He was not a hard schoolmaster of the old type but a friend of the community. He played and romped with the children of all ages. He worked with the older men and women in the fields. He prayed with them in their devotions and in the Sunday school. He was their counselor and friend. No one knew that he had an enemy in the world, and he probably did not. Perhaps the outstanding characteristic of his life was that he was always willing that God should lead the way. He followed the call and command of his Master.

Tragedy

Early in the evening of January 24, while Bro. Moyer was still sitting with his family at the supper table discussing some of the affairs of the day, a boy came to the door and informed him that somebody was robbing the Mission of corn. Bro. Moyer took a flashlight and went to investigate. He found a man standing on the fence right by the crib, trying to loosen some boards so as to get at the corn. When Bro. Moyer turned the flashlight on the intruder, the latter apparently became confused; for he at once blazed away with his revolver, aiming directly at Bro. Moyer and emptying four chambers of the big weap-

on. One bullet went through his body lodging under the skin near his spine. This bullet was the one that caused his death.

Because the telephone line was down near the Mission, there was some delay in calling a physician. But as soon as possible, Bro. Moyer was hurried to the hospital at Lancaster where an operation was speedily performed. Although the operation relieved his suffering somewhat, he sank rapidly. He died during the second night after he had sung "Rock of Ages." While in the terrible throes of pain before being taken to the hospital, he kept talking to the unsaved gathered around in the Mission Home, pleading with them that they should turn to the Lord. He died in the hospital at eleven o'clock on the night of January 25, 1924.

Funeral services were held at the Mission, which had never seen such a sad and impressive meeting in all its twenty-five years' history. The Colored people were present in a body, stolid and quiet, until the services began. Then their sorrow was manifest by the many tears that they shed. On the following day, funeral services were conducted by Bishop Benjamin Weaver at the home of Bro. and Sister Samuel Martin, father- and mother-in-law of Bro. Moyer. At the Groffdale meetinghouse, the services were conducted by the Brethren Noah Mack and Amos Kolb, of Spring City, Pennsylvania. Surviving Bro. Moyer were his wife and also his parents, Bro. and Sister Tobias Moyer, who were in charge of the Old People's Home at Oreville, Lancaster County, Pennsylvania, and a sister, Mrs. Musselman of Souderton, Pennsylvania.

Following are three verses of poetry that Bro. Moyer wrote on the plain leaves of his Bible.

SPEAK FOR JESUS

You talk about your business,
Your bonds and stocks and gold,
And in all worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak out for Jesus
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat,
You speak of friends and neighbors
That you pass along the street.
You call yourself a Christian
And like the Gospel plan;
Then why not speak for Jesus
And speak out like a man?

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus
And speak out like a man.

He also wrote down the following six rules for a successful Christian life, found in the following texts.

1. Confessing Christ.—Matthew 10:32.
2. Study the Word of God.—Psalm 119:11; I Peter 2:2.
3. Pray without ceasing.—I Thessalonians 5:17; Isaiah 40:31.
4. Absolute surrender.—Acts 4:32.
5. Be a constant giver.—II Corinthians 9:6-8; Mal. 3:10.
6. Go to work for Christ; keep at it.—Matthew 25:14-30.

REVIEW QUESTIONS

1. Describe the early life of Arthur T. Moyer.
2. How did his early interests fit him for serving the church during his maturity?
3. Why did he quit school?
4. Relate the peculiar circumstances of his church membership.
5. In what kind of missionary work was he particularly interested?
6. Tell of the founding of the Welsh Mountain Mission and of the people whom it was intended to serve.
7. What was his attitude toward the prospect that he might be called to the ministry?
8. What was the effect of his prayer life on others?
9. Describe his duties at the Mission.
10. What was his attitude toward the Colored people on the mountain?
11. How did he become a schoolteacher?
12. Describe his work in the schoolroom.
13. Describe the unfortunate incident of the death of Bro. Moyer.
14. What is revealed about the character of Bro. Moyer by the notations which he made in his Bible?

QUESTIONS FOR GENERAL REVIEW

A thorough review of the material of this book should prove valuable. The following questions are suggested for discussion topics and for general review:

1. What moral and spiritual qualities did these leaders have in common?
2. How much of their early life and activity was conscious preparation for their Christian service? How much was unconscious preparation?
3. What parental influences had a direct bearing on their work in the Church?
4. What was the relation of their normal childhood interests to their later work?
5. What part did formal education (actual school attendance) have in their preparation?
6. What discouragements did each meet in finding his place in the work of the church?
7. What sacrifices were necessary to enable each to do his work?
8. How did the call come to each?
9. What is the outstanding characteristic of each?
10. How did this outstanding characteristic aid him in doing acceptable service?
11. What delays did each suffer before entering upon his service to the Church?
12. What was the attitude of each toward (a) prayer; (b) consecration; (c) unselfish devotion to duty; (d) criticism; (e) disappointment?

13. Can you point out any weaknesses in any of these characters? What was the attitude of each toward his own shortcomings?
14. Would you say that these lives were "well-invested"; that is, did it pay these men and women to give their time to the Lord? In what way did it pay?
15. Which one made the largest contribution to the life and work of the Mennonite Church during his lifetime? Which has had the most enduring influence since his death?
16. Were the early experiences of any of these characters like your own? Whose are most like yours?
17. If it lay in your power to choose which one of these characters you could be, which would you prefer to be?
18. Do you have talents or gifts which would enable you to do the work of any of the characters in this book?
19. Do you have the requisite consecration to enable you to do that work?
20. Do you have a conviction that you should yield your life to more definite service to Christ and the Church? If so, is your present walk leading you in that direction?
21. Remembering that to have a goal is one thing but to proceed to that goal by conscious steps is another matter, am I allowing Christ to direct me day by day into service for Him? Or do my attitudes toward the Church and her leaders close the door of opportunity?

CHRONOLOGICAL TABLE

The following chronological table is appended to this volume in the hope and belief that it will aid the student in "placing" the church workers whose biographies appear in this book. Here at a glance one can view the activities of these leaders in relation to each other and in relation to the activities of the Church as a whole. This table should prove a valuable aid to the student of recent American Mennonite history.

1835 Birth of John F. Funk, April 6
1840 First Sunday School conducted by Mennonites in America at Wanner's and Bechtel's churches in Ontario
1842 First Sunday School conducted by Mennonites in United States, at Masontown, Pa.
1845 Birth of C. Z. Yoder, November 28
1848 Birth of J. S. Coffman, October 16
1854 Birth of J. S. Shoemaker, February 1
Birth of Abram Metzler, June 25
1859 First Amish Mennonite Sunday School, Walnut Creek, Ohio
Organization of Church of God in Christ, Mennonite
1860 Birth of Melinda Martin Ebersole, August 20
1861 J. S. Coffman baptized
1862 Founding of Amish Ministers' Conference, June 10-12
1863 Birth of Tobias E. Moyer, May 10
First permanent Amish Mennonite Sunday School held in a church building, Logan County, Ohio
1864 Founding of *Herald of Truth* and *Herold der Wahrheit,* at Chicago, January 1
1865 J. F. Funk ordained minister in Illinois, May 27
1866 Organization of Canada Mennonite Aid Plan
First permanent Mennonite Sunday School in Illinois, Washington
Birth of M. S. Steiner, April 30
Organization of Defenseless Mennonites
1867 Birth of G. L. Bender, February 2
Birth of J. A. Ressler, July 28
Birth of Amos D. Wenger, November 25
Address of *Herald of Truth* changed from Chicago, Illinois, to Elkhart, Indiana
1869 Founding of the firm, John F. Funk and Bro., February

1871 Organization of Wisler Mennonites
Birth of George R. Brunk, December 31
1872 Birth of M. C. Lapp, February 4
First series of meetings conducted in the Mennonite Church, Masontown, Pennsylvania.
1873 Birth of Jacob Burkhard, October 11
1875 Founding of the Mennonite Publishing Company, Elkhart, Indiana
Abram Metzler married to Catherine Culp, October 2
J. S. Coffman ordained to ministry, July 18
1876 Founding of the *Words of Cheer,* Orrville, Ohio, by Dr. H. A. Mumaw
1877 J. S. Shoemaker married to Elizabeth S. Brubaker, December 6
1878 Baptism of Bro. and Sister J. S. Shoemaker, in spring
Amish Ministers' Conference dissolved
Founding of *Der Christliche Jugendfreund,* Amish, Iowa, January
1879 J. S. Coffman moves to Elkhart, June
Birth of Levi Mumaw, November 16
1880 Birth of C. K. Brenneman, January 26
1881 Beginning of evangelistic work of J. S. Coffman, June, at Bowne, Michigan
1882 Abram Metzler unites with Mennonite Church, May 21
Beginning of Mennonite Evangelizing Fund, Elkhart, Indiana
1883 Organization of Mennonite Brethren in Christ
Birth of Christian David Esch, October 12
1884 Tobias E. Moyer married to Amanda Stauffer Gabel
Organization of Mennonite Evangelizing Committee, Elkhart, Indiana
J. A. Ressler unites with Mennonite Church, August
1885 Conversion of M. S. Steiner
1887 Birth of Lydia M. Heatwole, March 2
G. L. Bender locates permanently in Elkhart, Indiana
Organization of Young People's Meeting in Wayne County, Ohio
Organization of Young People's Bible Meeting in Elkhart
1889 Organization of Mennonite Book and Tract Society, Elkhart, Indiana, May
1890 Founding of Waterloo County, Ontario, Sunday School Conference, May 26
Birth of Arthur T. Moyer, November 22
Publication of Mennonite Sunday School Lesson Helps, Elkhart, Indiana, April
Publication of *Hymns and Tunes,* Elkhart, Indiana

1891 Conversion of Melinda Ebersole
J. A. Ressler married to Lizzie Bachman, June 20
1892 First General Sunday School Conference in United States held at Clinton Frame Church, Middlebury, Indiana
J. F. Funk ordained bishop at Elkhart, Indiana, June 6
Organization of Mennonite Benevolent Board, Elkhart, Indiana
J. S. Shoemaker ordained to the ministry, June
G. L. Bender elected treasurer of Mennonite Benevolent Board and of Mennonite Evangelizing Board
1893 M. S. Steiner first superintendent of Mennonite Home Mission, Chicago
M. S. Steiner ordained to the ministry, March 9
George R. Brunk ordained to the ministry, October 1
M. C. Lapp converted
Second General Sunday-school Conference near Bluffton, Ohio
Founding of Mennonite Home Mission in Chicago
1894 Conversion of Jacob Burkhard, March
Melinda Ebersole begins work at Mennonite Home Mission in Chicago
Founding of Elkhart Institute, at Elkhart, Indiana
Founding of *Young People's Paper,* at Elkhart, Indiana
M. S. Steiner married to Clara Daisy Eby, April 8
A. D. Wenger ordained to the ministry, November 11
1894-95 George Lambert makes a trip around the world; sailed August 25; arrived home June 25
1895 First Pennsylvania Sunday School Conference
First Kansas-Nebraska Sunday School Conference
Southwestern Pennsylvania Sunday School Conference organized
Founding of Indiana-Michigan Sunday School Conference
Founding of Ohio Sunday School Conference
Elkhart Institute Incorporated
J. A. Ressler ordained to the ministry, July 28
1896 Conversion of Levi Mumaw
G. L. Bender married to Elsie Kolb, October 21
Conversion of C. K. Brenneman
Organization of Mennonite Evangelizing and Benevolent Board
G. L. Bender made treasurer of Mennonite Evangelizing and Benevolent Board
First Quarterly Meeting of Mennonite Sunday School Mission, Lancaster County, Pennsylvania
Organization of Home and Foreign Relief Commission

G. L. Bender becomes treasurer of Home and Foreign Relief Commission

First Illinois Sunday School Conference held May 20, 21

George Lambert publishes *Around the Globe and Through Bible Lands*

Articles of Incorporation of Mennonite Evangelizing and Benevolent Board

Founding of Mennonite Orphans' Home at Smithville, Ohio

Committee considers a Mennonite General Conference

1897 Opening of Lancaster Mennonite Mission, July 4

Preliminary Meeting for Mennonite General Conference, Elida, Ohio

George Lambert goes to India to administer famine relief for the Home and Foreign Relief Commission

A. D. Wenger married Mary Hostetter, July 1

1898 Founding of Welsh Mountain Mission, Lancaster County, Pennsylvania

First Mennonite General Conference, Nov. 2

George Lambert publishes *India, The Horror Stricken Empire*

Death of Mrs. J. A. Ressler (Lizzie Bachman), August 3

George R. Brunk ordained bishop, October 23

1899 J. A. Ressler ordained bishop, January 5

J. A. Ressler and party, first missionaries, sail for India, February 22

J. A. Ressler and party arrive in India, March 24

1899-1900 A. D. Wenger makes a trip around the world

1899 Death of J. S. Coffman, July 22

Jacob Burkhard, of Nebraska, and Mary Yoder, of Ohio, enter Elkhart Institute in August

Abram Metzler appointed superintendent of Mennonite Orphans' Home at Smithville, Ohio, November 9

Founding of Mennonite Board of Charitable Homes

Founding of the American Mennonite Mission, Dhamtari, C. P., India

1899-1901 Mahlon Lapp, missionary at Mennonite Home Mission, Chicago

1899 Founding of Mennonite Home Mission at Philadelphia

1900 A. D. Wenger married Anna May Lehman, September 27

Purchase of Buildings of Glover Institute at West Liberty, Ohio, for an Orphans' Home

Jacob Burkhard married to Mary Yoder, April 18

Orphans' Home moved to West Liberty

Jacob and Mary Burkhard sail for India, September 19

1901 Conversion of Lydia Heatwole
Founding of Old People's Home at Marshallville, Ohio
Mahlon Lapp married to Sarah Hahn, June 10
Mahlon Lapp ordained minister and bishop, June
Bro. and Sister Mahlon Lapp arrive in India, October
Jacob Burkhard ordained to the ministry, April 5

1902 Publication of *Six Months in Bible Lands and Around the World in Fourteen Months,* by A. D. Wenger
Publication of *Church and Sunday School Hymnal,* by J. S. Shoemaker, according to action of General Conference
J. S. Shoemaker ordained bishop, December 17

1903 Founding of Mennonite Board of Charitable Homes and Missions
G. L. Bender elected financial secretary and treasurer of Mennonite Board of Charitable Homes and Missions
Founding of Fort Wayne Mission, Ft. Wayne, Indiana
Levi Mumaw married to Fannie E. Shoemaker, June 9
J. A. Ressler married to Lina Zook, June 18
Founding of Goshen College, Goshen, Indiana
Founding of Old People's Home at Oreville, near Lancaster, Pennsylvania

1904 First Idaho-Oregon Sunday School Conference
Founding of Canton Mission, Canton, Ohio
J. D. Mininger appointed superintendent of Old People's Home at Marshallville, Ohio, October

1905 First Colorado Sunday School Conference
Organization of the Gospel Witness Publishing Company, Scottdale, Pennsylvania
Founding of the *Gospel Witness*
Conversion of Arthur T. Moyer
Founding of Kansas City Mission, Kansas City, Kansas
Publication of *Mennonite Year Book and Directory* begins

1906 Organization of Mennonite Board of Education
Merger of Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions, May 19
G. L. Bender made treasurer of Mennonite Board of Missions and Charities
M. L. Steiner attempts to organize Mennonite Hospital and Nurses Training School at Goshen, Indiana
Publication of *Beams of Light*
Death of Jacob Burkhard, September 29

1907 G. L. Bender ordained deacon
1908 Bro. and Sister J. A. Ressler return from India
Founding of the *Gospel Herald*—merger of *Herald of Truth* and *Gospel Witness*
Organization of Mennonite Publication Board, Scottdale, Pennsylvania with J. S. Shoemaker as first president
Founding of Mennonite Publishing House, Scottdale, Pa.
C. D. Esch married to Mina Brubaker, September 5
Dedication of Sanitarium at La Junta, Colorado, October 25
1909 C. K. Brenneman married to Alvina Engel, June 16
Founding of Hesston College and Bible School, Hesston, Kansas
Publication of the *Christian Monitor* begins
1910 C. D. Esch appointed medical missionary to India, May
C. K. Brenneman ordained to ministry, May 11
C. D. Esch graduated from Bennett Medical School, Chicago, June
C. D. Esch sails for India, October 9; arrives November 23
Mission Home built at Canton, Ohio
Levi Mumaw begins work at the Mennonite Publishing House, Scottdale, Pennsylvania
1910-11 Bishop J. S. Shoemaker and J. S. Hartzler visit the India Mission
1911 Dr. C. D. Esch ordained minister by Bishop J. S. Shoemaker, in India, March 16
Opening of Mennonite Children's Home at Millersville, Pennsylvania, March 22
Tobias Moyer becomes superintendent of Old People's Home at Oreville, Pennsylvania
M. S. Steiner died, March 12
1911-12 "Louisa Cottage" built at West Liberty Orphans' Home
1911 J. W. Shank's investigation of South America as Mission Field; sailed November 18
J. A. Ressler begins work at Mennonite Publishing House
Conservative Amish Mennonite Conference organized
1912 Publication of *Among Missions in the Orient and Observations by the Way,* by J. S. Hartzler and J. S. Shoemaker
C. K. Brenneman appointed superintendent of the mission at Youngstown, Ohio
Founding of *Herold der Wahrheit* (Amish Mennonite)
1913 Arthur Moyer comes to Welsh Mountain Mission, April 1
School of Nursing established at La Junta Sanitarium
Founding of *The Way*

1914 Founding of Amish Mennonite Children's Home, Grantsville, Maryland
C. K. Brenneman appointed superintendent of the mission at Canton, Ohio
Melinda Ebersole resigns as a mission worker at Chicago
Organization of Colored school on Welsh Mountain
Arthur T. Moyer married to Anna Martin, October 29
Arthur T. Moyer in lot for ministry, November 3

1915 Beginning of Eastern Mennonite School as Short Bible Term at Alexandria, Virginia, January

1916 Allen H. Erb succeeds J. M. Hershey as superintendent of the Mennonite Sanitarium at La Junta, Colorado
Founding of Old People's Home at Souderton, Pennsylvania

1917 Abram Metzler resigns his position at Orphans' home, West Liberty, Ohio
Founding of Mennonite Children's Home in Kansas City
Founding of American Mennonite Mission at Pehuajo, F. C. O., Argentina
Organization of General Sunday School Committee
First missionaries sail for South America, August 16
Mennonite General Conference statement on military service, Yellow Creek Church, Elkhart, Indiana
Incorporation of Eastern Mennonite School, Harrisonburg, Virginia

1918 J. A. Hilty succeeds Abram Metzler as superintendent of West Liberty Orphans' Home
First graduating class of School of Nursing at Mennonite Hospital in La Junta, Colorado
Lydia Heatwole becomes Superintendent of Nurses at Mennonite Hospital at La Junta, Colorado, October 1
Death of Abram Metzler, October 27

1919 Death of Mrs. C. K. Brenneman, March 18
Death of C. K. Brenneman, March 19
Arthur Moyer begins teaching
Old People's Home at Marshallville destroyed by fire, January 4 and 5

1920 Mennonite Board of Missions and Charities takes over La Junta City Hospital
Founding of *The Youth's Christian Companion;* April 4 first issue

1921 Death of G. L. Bender, January 17
Death of Mrs. Levi Mumaw (Fannie E. Shoemaker), January 9
Founding of Old People's Home at Eureka, Illinois
1922 A. D. Wenger elected president of Eastern Mennonite School, February 25
Death of Mrs. Abram Metzler, December 15
1923 Death of Bishop Mahlon C. Lapp in India, May 30
Levi Mumaw married to Alice Hershey, August 8
1924 J. A. Ressler arrives in India for three-month stay, December
Death of Arthur T. Moyer, January 25
Dr. C. D. Esch ordained bishop in India by Bishop P. A. Friesen, March 9
1927 Founding of *Mennonite Quarterly Review*
1928 For medical discoveries in the treatment of leprosy, Dr. C. D. Esch is decorated with the Kaisar I. Hind Silver Medal by His Excellency, the Governor of the Central Provinces
Death of Amanda Gabel Moyer, June 10
New Hospital and Sanitarium at La Junta dedicated, Easter Day, April 8
1929 Founding of *The Sword and Trumpet*
1930 Death of John F. Funk, January 8
1931 Death of Dr. C. D. Esch in India, February 21
Tobias E. Moyer's second marriage—to Rebecca Burkhart, September 16
Death of Mrs. J. S. Shoemaker, September 25
1932 Death of Lydia Heatwole, April 21
1933 Death of Tobias E. Moyer, November 10
Death of Melinda Ebersole, March 6
Orie O. Miller and Elam Stauffer sail for Tanganyika Territory, Africa, December 7
1934 Orie O. Miller and Elam Stauffer decide on location for Mennonite Mission in Tanganyika Territory, East Africa, early in the year
1935 Death of Levi Mumaw, June 4
Death of A. D. Wenger, October 5
1936 Death of Bishop J. S. Shoemaker, February 6
Death of Bishop J. A. Ressler, October 3
1937 Rebuilding of Old People's Home at Marshallville, Ohio, started
1938 Death of Bishop George R. Brunk, April 30

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